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EWALD'S

INTRODUCTORY

HEBREW GRAMMAR

TRANSLATED

FROM THE THIRD GERMAN EDITION

BY

J. FREDERICK SMITH.

WITH THE AUTHOR'S CONCURRENCE AND CORRECTIONS.

LONDON:
ASHER & Co., 13, BEDFORD STREET.
COVENT GARDEN, W. C.
1870.

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SEP 22. 1888
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41,473

TRANSLATOR'S PREFACE.

The Author's preface explains the design of this work, and his name is a sufficient recommendation. The translator has but two things to say in reference to his own work: first, that he has studied to present an accurate translation without much regard to pleasant reading, which is not sought for in Hebrew Grammars; and, then, that while the German edition of this work contains neither table of contents, nor indexes of any kind, a table of contents and indexes of texts, Hebrew words, and subjects have been added by him to this.

The translator may here express his indebtedness to the author for the advice and assistance in the preparation of the translation which he has at all times so freely given him. Other obligations, which have accumulated since 1862, can only be gratefully remembered.

Edinburgh, November 1869.

AUTHOR'S PREFACE

TO THE THIRD EDITION.

As the *Ausführliches Lehrbuch* will immediately appear in a new greatly enlarged and much improved edition *, I am unwilling to leave this smaller one in a new edition without the most varied, often small, but still very important, additions, improvements and simplifications; and as it was originally designed for the necessities of beginners, I have had them in view primarily in preparing this new edition also.

For this smaller Grammar may serve also for purely scientific readers, both alone and also as an introduction to the larger one, if they desire to thoroughly examine particular points, by giving them a more rapid view of the essential subjects of a Hebrew Grammar, and by presenting briefly but scientifically all the most essential matters needful to be considered in this language and which distinguish it from all others. It may be useful for many purposes to learn as quickly and yet as accurately as possible a language, and also the Hebrew, in its essential nature and true construction as well as history; and beginners or thoroughly well-grounded learners in this language are, even to day, to be sought not alone upon the benches of our colleges. Therefore complete

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* See p. VIII.

uniformity, even in external arrangement, has been observed between this smaller and the larger Grammar; and also in the first of the three parts of the work, the subject-matter is somewhat more clearly and suitably arranged in the new edition of the larger Grammar, as it had before appeared in the former edition of this smaller one.

But I still find occasion here to express my most earnest wish that this smaller Grammar may be used there especially where it may yield the most general and most fruitful service, amongst the actual beginners in our learned schools. What sad consequences follow from the use of Grammars which are below the present more advanced state of Hebrew philology, recent appearances have plainly shown.

The acquirement of any subject makes it necessary, even for the beginner, that the subject be as correctly explained in all its chief points and as thoroughly presented as is possible in our hurried days. Every simplification of difficulties, that is apparent only and hinders the real object, must here be avoided: the most correct presentation of the subject, and the greatest certainty of acquaintance with it, is the best simplification and the alone fruitful assistance for all beginners. That a foreign language, which is not learned merely from and for the purpose of speaking, should be learned without any acquaintance with its nature, no one will maintain; and the eyes and ears of our beginners have always been only too much terrified with so-called "rules", but still more their minds perplexed and their expectations disappointed. But why should not this acquaintance for beginners themselves be both the most appropriate, and therefore the shortest, as well as the most precise and most fruitful? The difference between a serviceable elementary book for beginners and a more exhaustive work for more advanced scholars does not lie in this, that the subject-matter of each is essentially unlike or the knowledge with which it is presented is different: it is

the amount only of what is to be presented and learned that constitutes the difference; and it is just to give those the credit of possessing the best knowledge of this amount who are more fully acquainted with the entire field of the particular science.

For, further, the whole of the subject-matter must be presented with the greatest possible completeness in a smaller manual of this kind, that the beginner, as far as is helpful for him, may have a view of the wide extent of the subject before him, and may make himself fully at home in it everywhere for more advanced knowledge. Nothing is more erroneous than to wish to withhold from the beginner, merely on account of apparent difficulties, certain parts of a complete whole, without a correct acquaintance with which there can be no true and profitable understanding of the language. Accordingly, everything will be found in this short Grammar very fully treated, even what is apparently the most difficult, sometimes in entirely new technical terms, required by the matter in hand. When the subject is most fully understood the best nomenclature is easily struck off: and a great number of most unfitting technical words, which grew up rankly in the last centuries under a superficial and false understanding of things, are here either wholly left out, or limited as to their meaning.

In the same way, a shorter hand-book must present the subject-matter in the most correct division of its greater and lesser members, must show the safest order of advance in which things one after another may be most clearly understood, and must supply the simplest arrangement by which all the unusually numerous particulars are to be sought and found. Whatever deeper knowledge and strict science attains in this respect, is most advantageous for the thorough learning of and easier acquaintance with the subject; and it would be difficult to say how great advantages are conferred

by the correct division, the clearness and distinctness of all the greater and smaller parts of the wide subject.

If all this holds of every foreign language that is taught in schools, how much more must it hold of Hebrew, which is properly taught to somewhat more advanced beginners only, in the teaching of which less time is spent, and in which to make merely insufficient and erroneous beginnings is most useless and preposterous! Considering the true object to be attained, how much useless toil and torture with Hebrew has been wasted during the last 300 years in the case often of thousands, who learnt it and yet did not learn it, or at most attained to boasting about it!

But then, it is one thing to write the grammar of such a language, as correctly and safely as one can at present be written, but another actually to learn or orally teach the language. Here the innumerably various necessities and mental gifts of the pupil and the teacher come into play: and nothing would be so preposterous as to wish to restrict the consequent necessary freedom. The teacher may most freely introduce further explanations, e. g. from the languages better known to us, and the shortest but most accurate, as to the great points upon which all depends, hand-book supplies him with the best opportunity. Although he would do well to spare no pains at starting in explaining the great fundamental points and the correct dismemberment of the whole subject-matter, yet otherwise he is not bound to the order of subjects followed in the Grammar, and may begin teaching just as well with the mere examples (paradigms). I have intentionally limited these to those examples from which all others may easily be supplied, in order never to help mere convenience and laziness, which so readily creep in everywhere. These tables of examples are intended certainly for the memory, or rather to be able easily to see one's way in the plainer and more fundamental things, and conveniently glance over what is most

necessary: how much generally is to be committed merely to the memory, depends upon the pupil and must be left to the discretion of the enlightened teacher. Similarly every one who wishes to teach himself the language, may use the Grammar in the freest way. But this in the highest degree desirable freedom must be everywhere anticipated by that higher correctness, sureness and utility mentioned above.

In conclusion, it is known how much this sureness and utility, and this combination of scientific accuracy with ease of acquirement in all the numerous particulars, has lain upon my heart; and as I gladly read and thankfully used observations upon the previous editions, testifying of real love of the language, from several excellent teachers, every such discussion in reference to this edition also will be welcome to me.

Note. The translator would also call attention to the fact, that the 8th edition of the author's *Ausführliches Lehrbuch* appeared in 1869. This edition of one of the author's noblest works is greatly enlarged and improved in comparison with the 6th edition of 1855, and yet more in comparison with the much earlier edition of 1835,' the basis of Dr. Nicholson's accurate translation.

The author's critique of the first volume of *Dr. Justus Olshausen's Hebrew Grammar* may be found in the *Göttingische Gelehrter Anzeigen* 1861, pp. 1804—1820, and in the *Sprachwissenschaftliche Abhandlungen II*, (*Göttingen* 1862).

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TABLES AND EXAMPLES.

I. THE ALPHABET.

comp. § 9 sq.

1.	2.	3.	4.	5.	6.
א	ב	ג	ד	ה	ו
אָלֶף	בֵּית	גִּמֶל	דָּלֶת	הֵא	וָו
ālef	*b*êth	*g*imel	*d*áleth	*h*ê	*v*âv

7.	8.	9.	10.	11.	12.
ז	ח	ט	י	ך,כ	ל
זַיִן	חֵית	טֵית	יוֹד	כַּף	לָמֶד
*z*áin	*ch*êth	*ṭ*êt	**j*ôd	*k*af	*l*ámed

13.	14.	15.	16.	17.	18.
ם,מ	ן,נ	ס	ע	ף,פ	ץ,צ
מֵים	נוּן	סָמֶךְ	עַיִן	פֵּא	צָדִי
*m*êm	*n*ûn	*s*amek	*gh*ain	*p*é	** *ss*áde

19.	20.	21.		22.
ק	ר	שׁ	שׂ	ת
קוֹף	רֵישׁ	שִׁין	שִׂין	תָּו
*q*ôf	*r*êsh	*sh*în	*s*în	*t*âv

* German *j* = English *y*.

** ss = the German ss in *heisse*, *schweisse*, and the English *c* in *ice*, *nice*. Trans.

Each of these 22 letters denotes the first letter composing it, as ב i. e., *bêth* denotes *b*, ג *g* etc.; in reference to א v. §§ 17 sq., 58 sq.

The softer pronunciation of the 6 mutes, § 48, may be expressed by a following *h*, as מתג *Métheg*, or it may be left to the intelligent reader without an added sign, since the addition of a *h* is really very strong and often becomes quite burdensome, e. g. supposing one would represent וַיְהִ֫י בִּכְתֹ֫ב by *vaj'hî bhikhthóbh.**

The sign of the word-tone in this work is ֽ i. e., *Métheg*, the most common sign of the kind, § 95. But since very many words have the tone upon the last syllable, in the case of these words it is generally omitted; on the other hand, it is always to be added when the tone is upon the penultima. If *Metheg*, acc. § 96, is to be added shortly before the tone from some special cause, as in כְּתָבֽוּ, comp. § 96, יַעֲנֽוּ, יַעַמְדֽוּ comp. §§ 96 *b*, 60 *c*, Metheg should be added with the last syllable also, to avoid mistake: however, this accuracy is not everywhere carried out in the printing of this book. — Amongst the moderns

פ' is a common abbreviature for פְּלוֹנִי *aliquis*.
י"י „ „ „ „ „ יְהוָה *Jahve*.
וגו' „ „ „ „ „ וְגוֹמַר *et cætera*.

II. EXAMPLES OF WORD-BUILDING.
(PARADIGMS.)

All existing forms are not presented in the paradigms, which could not be done in a small space on account of their very great variety, but the more important and more frequent only, from which the rest can be easily supplied.

In the persons of the verb, in reference to the external form and ending, are distinguished: I. in the *perf.* 1) 3 sing. mas. stem-form alone; 2) the person-endings beginning with vowels; as קָמָה is formed, so necessarily is קָמוּ also; 3) the person-endings beginning with a consonant. If there is any thing special in these three classes different or worthy of further remark, it is added as 3b) 2c) etc.; to 3c) belongs the ending ־תֶן also. — II. In the *imperf.* 1) the persons ending with the last radical; 2) the person-endings

* In the translation ת alone is distinguished by the sign of aspiration, the distinction being so naturally represented by our *th*. Trans.

beginning with a vowel; 3) the person-endings beginning with a consonant. — In the tables of nouns* denotes words formed according to undoubted analogy.

1. TABLE OF NOUNS.

§ 240 *ad fin.*

I. NOUNS OF THE FIRST FORM.

I. Of strong form.

	1.	2.	3.
sg.	יֶ֫לֶד	סֵ֫תֶר	כֹּ֫פֶר
- st. c.	—	—	—
pl.	יְלָדִים	סְתָרִים	כְּפָרִים (כֻּ־)
- st. c.	יַלְדֵי (יִ־)	סִתְרֵי	כָּפְרֵי
du.	*יַלְדַּיִם (יִ־)	סִתְרַיִם	מָתְנַיִם
- st. c.	*יַלְדֵי (יִ־)	סִתְרֵי	מָתְנֵי
sg. f.	יַלְדָּה (יִ־)	סִתְרָה	*גָּרְנָה
- - st. c.	יַלְדַּת (יִ־)	סִתְרַת	*גָּרְנַת
pl. f.	יְלָדוֹת	סְתָרוֹת	גְּרָנוֹת (גֻּ־)
- - st. c.	יַלְדוֹת (יִ־)	סִתְרוֹת	גָּרְנֹת
du. f.	יַלְדָּתַיִם (יִ־)	*סִתְרָתַיִם	גָּרְנָתַיִם
- - st. c.	יַלְדְּתֵי (יִ־)	סִתְרְתֵי	גָּרְנְתֵי

II. Of weak form.

1. From Gutt.

1 rad. 1.	2.	3.	2 rad. 1.	2.	3.
חֶ֫סֶד	עֵ֫מֶק	עֹ֫פֶר	נַ֫עַר		פֹּ֫עַל
—	—	—	—	קַ֫חַת	—
חֲסָדִים	עֲמָקִים	עֳפָרִים	נְעָרִים		פְּעָלִים
חַסְדֵי	עִמְקֵי	עָפְרֵי	נַעֲרֵי		פָּעֳלֵי
עַלְמָה		עָצְמָה	אַהֲבָה, פַּחְדָּה		רָחֳקָה
אִמְרָה					
חֶמְדָּה etc.					

Gutt. as 3 rad. פֶּ֫תַח, נֵ֫צַח in other respects regular. For 2 rad. א: בְּאֵר, בְּאשׁ, and 3 rad. א: פֶּ֫לֶא, דֶּ֫בֶא, גַּיְא, חֵטְא vid. § 186.

2. From ע״ע.

1.		2.	3.
גַּל	מַר	אֵם	חֹק
—	—	—	—
גַּלִּים		אִמּוֹת	חֻקִּים
גַּלֵּי		אִמּוֹת	חֻקֵּי
גַּלָּה		חִתָּה	חֻקָּה

3. From ע״ו.

	1.				3.	
מָוֶת	שׁוֹר	לַיִל	נֵר		שׁוּק	
מוֹת		לֵיל			—	
שְׁוָרִים	מוֹתִים	תְּיָשִׁים	לֵילוֹת		שְׁוָקִים	שׁוּקוֹת
שׁוֹרֵי	מוֹתֵי	תֵּיְשֵׁי	לֵילוֹת		שׁוּקֵי	
		עֵינַיִם			*שׁוּקַיִם	
		עֵינֵי			שׁוּקֵי	
מוֹתָהּ		צֵידָה			שׁוּקָה	
מוֹתַת		צֵידַת				
		עֲיָנוֹת				
		עֵינוֹת				

4. From ל״ה.

	1.			3.
שְׁבִי	שָׂחוּ			בֹּהוּ יֳפִי יְפִי
—				—
שְׁבָיִם	קְצָוִים			יְפֵה־ יְפָיִים
(שְׁבֵי)	שְׁבָיֵי	קַצְוֵי		(יְפָיֵי)
לְחָיַיִם				
לְחָיֵי				
שִׁבְיָה	(שְׁבִיָּה)	שָׁנָה		*יְפִיָּה
שִׁבְיַת		שְׁנַת		
אֲרָיוֹת				
כְּלָיוֹת	קַצְווֹת	קְצוֹת,		

II. NOUNS OF THE SECOND FORM:

and those like them, as מָקוֹם, rad. קוּם.

§ 187.

I. Of strong form.

	1.	2.			3.	4.	5.	1 b.	
sg.	יָשָׁר	כָּבֵד	זָקֵן	שָׂמֵחַ	גָּדוֹל	כָּתוּב	תָּמִים	נֵכָר	לֵבָב
- st. c.	יְשַׁר	כְּבֵד	זְקַן	שְׂמַח	גְּדוֹל	כְּתוּב	תְּמִים	נֵכַר	לְבַב
pl. m.	יְשָׁרִים		זְקֵנִים	שְׂמֵחִים	גְּדֹלִים	כְּתֻבִים	תְּמִימִים		לְבָבִים
- - st. c.	יִשְׁרֵי, יַשְׁרֵי		זִקְנֵי	שִׂמְחֵי		etc.			לִבְבֵי
du.	כְּנָפַיִם		יְרֵכַיִם		with the pretonic *a*				
- st. c.	כַּנְפֵי		יַרְכֵי		shortened.				
sg. f.	יְשָׁרָה		זְקֵנָה						
- - st. c.	יִשְׁרַת, יַשְׁ׳		זִקְנַת	בִּרְכַּת					לְבָבוֹת
pl. f.	יְשָׁרוֹת		זְקֵנוֹת		or				לִבְבוֹת
- - st. c.	יִשְׁרוֹת, יַשְׁ׳		זִקְנוֹת	בִּרְכוֹת	עָמֹק f. עֲמֻקָּה, עֲמוּקָּה,				
du. f.	יִשְׁרָתַיִם		יַרְכָתַיִם		pl. עֲמֻקִּים, עֲמֻקֵּי etc.				
- - st. c.	יִשְׁרְתֵי		יַרְכְּתֵי						

II. Of weak form.

1. with Gutt.

1.		2.	4.	1b.
חָכָם	צָמָא	יָרֵא	קָרוּא שָׁמוּעַ	שֵׂעָר
חֲכַם	צְמָא	יְרֵא	קְרוּא שְׁמוּעַ	שְׂעַר, שְׂעַר
חֲכָמִים	צְמָאִים	יְרֵאִים	שְׁמֻעִים	שְׂעָרִים
חַכְמֵי	צְמְאֵי	יִרְאֵי	etc.	שַׂעֲרֵי
אֲדָמָה		בְּהֵמָה		שַׂעֲרָה
אַדְמַת		בֶּהֱמַת		שַׂעֲרַת
אֲדָמוֹת	צְבָאוֹת	בְּהֵמוֹת		שְׂעָרוֹת
אַדְמוֹת	צִבְאוֹת	בַּהֲמוֹת		שַׂעֲרוֹת

2. From ל׳ה׳. 3. From ע׳ע׳. 4. From ע׳ו׳.

2. 1. 2. 3.	2. 4.	2. 5.	3. 1.	4.
יָפֶה	גָּלוּי	נָקִי	תָּם or קַל	קָם 1 B.
יְפֵה	גְּלוּי	נְקִי	תַּם קַל	קֵם 2
יָפִים	גְּלוּיִם	נְקִיִּם		קוּם 3
יְפֵי	etc.	נְקִיֵּי	תַּמִּים	קוֹם 4
יְפָיִם	as		תַּמֵּי	קִים 4
יְפֵי	כָּתוּב			all with un-
יָפָה		נְקִיָּה		changeable long
יְפַת			תַּמָּה	vowels.
יָפוֹת		נְקִיּוֹת	etc. as	
יְפוֹת		נְקִיּוֹת	גַּל	
יְפָתִים				
יְפָתֵי				

III. Nouns with stable first syllable.

comp. § 188.

1. with ē in the last syllable.

sg. m. [1]	כֹּתֵב	זְעֵם	שְׁמַע	קְרָא	מִסְפֵּר	מִזְבֵּחַ	מַרְבֵּץ
- - st. c.	—	זְעַם	שְׁמַע	קְרָא	מִסְפַּר	מִזְבַּח	מִרְבַּץ
pl. m.	כֹּתְבִים	זְעֵמִים			מַסְמְרִים		
- - st. c.	כֹּתְבֵי	זְעֵמֵי			מַסְמְרֵי		
1. sg. f.	תּוֹעֵבָה				מוֹקְדָה	מַהְפֵּכָה	
- - st. c.	תּוֹעֲבַת				מוֹקְדַת	מַהְפֵּכַת	
2. - and st. c.	כֹּתֶבֶת	זְעֶמֶת	שֹׁמַעַת		מַצֶּבֶת		
1. pl. f.	תּוֹעֵבֹת				מַצֵּבוֹת		
- - st. c.	תּוֹעֲבֹת				—		
2. - and st. c.	כֹּתְבוֹת	זְעֵמוֹת					

Likewise עִוֵּר and all participles in *e*.

[1]) שֵׁם § 146 שָׁנָה, עֵדָה § 238 follow the form of the final syllable.

2. with ā in the last syllable.

עוֹלָם [2])	נִכְתָּב	מִסְפָּר		
עוֹלַם	נִכְתַּב	מִסְפַּר	דַּיָּן	
עֲלָמִים	נִכְתָּבִים		דַּיַּן	
עָלְמֵי	נִכְתְּבֵי		דַּיָּנִים	
	נִכְתָּבָה		דַּיָּנֵי	דַּיְּנֵי
	נִכְתַּבַת			
חֹתֶמֶת	נִכְתֶּבֶת	מִשְׁפַּחַת	דַּיֶּנֶת	
הֵיכָלוֹת	נִכְתָּבוֹת			
הֵיכְלוֹת	נִכְתְּבוֹת			

Likewise all participles in *a*.

[2]) יָד § 149 follows the form of the final syllable. From ל״ה: גּוֹלֶה, מַדְוֶה, מִקְנֶה, with the last syll. as in יָפֶה N. II.

3. Nouns in ־וֹן, ־ָן

אַלְמָן	זִכָּרוֹן
אַלְמַן	זִכְרוֹן
אַלְמָנִים	זִכְרֹנִים
אַלְמְנֵי	זִכְרֹנֵי
אַלְמָנָה	
אַלְמָנוֹת	זִכְרֹנוֹת
אַלְמְנוֹת	זִכְרֹנוֹת

IV. Adjectives in ־ִי.

נָכְרִי

—

נָכְרִיִּם or נָכְרִים

נָכְרִיֵּי

נָכְרִיָּה or נָכְרִית

נָכְרִיַּת

נָכְרִיּוֹת

נָכְרִיּוֹת

2. THE VERB.

I. Strong verb.

Perf.	Qal trans.	Qal intrans.		Piel	Pual	Hithpael	Hif-îl	Hof-al	Nif-al
sg. 3 m.	כָּתַב [1]	גָּדֵל [1]	קָטֹן [1]	כִּתֵּב [1]	כֻּתַּב [1]	הִתְכַּתֵּב [1]	הִכְתִּיב [1]	הָכְתַּב [1]	נִכְתַּב [1]
- - f.	כָּתְבָה [2]	גָּדְלָה [2]	קָטְנָה [2]	כִּתְּבָה [2]	כֻּתְּבָה [2]	הִתְכַּתְּבָה [2]	הִכְתִּיבָה [2]	הָכְתְּבָה [2]	נִכְתְּבָה [2]
- 2 m.	כָּתַבְתָּ [3]	גָּדַלְתָּ [3]	קָטֹנְתָּ [3]	כִּתַּבְתָּ [3]	כֻּתַּבְתָּ [3]	הִתְכַּתַּבְתָּ [3]	הִכְתַּבְתָּ [3]	הָכְתַּבְתָּ [3]	נִכְתַּבְתָּ [3]
- - f.	כָּתַבְתְּ [3b]	גָּדַלְתְּ	קָטֹנְתְּ	כִּתַּבְתְּ [3b]	כֻּתַּבְתְּ [3b]	הִתְכַּתַּבְתְּ [3b]	הִכְתַּבְתְּ [3b]	הָכְתַּבְתְּ [3b]	נִכְתַּבְתְּ [3b]
- 1.	כָּתַבְתִּי [3]	גָּדַלְתִּי	קָטֹנְתִּי	כִּתַּבְתִּי	כֻּתַּבְתִּי	הִתְכַּתַּבְתִּי	הִכְתַּבְתִּי	הָכְתַּבְתִּי	נִכְתַּבְתִּי
pl. 3.	כָּתְבוּ [2b]	גָּדְלוּ [2b]	קָטְנוּ [2b]	כִּתְּבוּ [2b]	כֻּתְּבוּ [2b]	הִתְכַּתְּבוּ [2b]	הִכְתִּיבוּ	הָכְתְּבוּ	נִכְתְּבוּ
- 2 m.	כְּתַבְתֶּם [3c]	גְּדַלְתֶּם [3b]	קְטָנְתֶּם [3b]	כִּתַּבְתֶּם [3c]	כֻּתַּבְתֶּם	הִתְכַּתַּבְתֶּם [3c]	הִכְתַּבְתֶּם	הָכְתַּבְתֶּם [3c]	נִכְתַּבְתֶּם [3c]
- - f.	כְּתַבְתֶּן [3c]	גְּדַלְתֶּן	קְטָנְתֶּן	כִּתַּבְתֶּן	כֻּתַּבְתֶּן	הִתְכַּתַּבְתֶּן	הִכְתַּבְתֶּן	הָכְתַּבְתֶּן	נִכְתַּבְתֶּן
- 1.	כָּתַבְנוּ [3]	גָּדַלְנוּ	קָטֹנּוּ	כִּתַּבְנוּ	כֻּתַּבְנוּ	הִתְכַּתַּבְנוּ	הִכְתַּבְנוּ	הָכְתַּבְנוּ	נִכְתַּבְנוּ

II. Weak

Perf.	Qal	Piel	Pual
1. פ״י	[3c] יְלִדְתֶּם		
2. ע״ו	[1] קָם · [1] מֵת · [1] בּוֹשׁ [2] קָמָה · [2] מֵתָה · [2] בּוֹשָׁה [3] קַמְתָּ · [3] מַתָּה · [3] בֹּשְׁתָּ [3c] קַמְתֶּם · [3c] מַתֶּם · [3c] בָּשְׁתֶּם	(Pilel קוֹמֵם like Piel l	Polal קוֹמַם Pual i k e w i s
3. ע״ע	סַב · [1] רֹב סַבָּה · [2] רֹבָּה סַבּוֹתָ · [3] רַבּוֹתָ סַבֹּתֶם	סוֹבֵב o קִלְקֵל	סוֹבַב קֻלְקַל
4. ל״ה	[1] גָּלָה [2] גָּלְתָה [3] גָּלִיתָ [2b] גָּלוּ [3c] גְּלִיתֶם	[1] גִּלָּה [2] גִּלְּתָה [3] גִּלִּיתָ, גִּלֵּיתָ [2b] גִּלּוּ	[1] גֻּלָּה [2] גֻּלְּתָה [3] גֻּלֵּיתָ [2b] גֻּלּוּ
5. gutt. pr. rad.	[3c] עֲמַדְתֶּם		
sec. rad.	[2] זָעֲמָה	בֵּרַךְ · [1] זִעֵם בֵּרְכָה · [2] זִעֲמָה	בֹּרַךְ · [1] זֹעַם [2] זֹעֲמָה
tert. rad.	[1] שָׁמַע, שָׁמֵעַ [3b] שָׁלַחַתְּ	[1] שִׁלַּח · שִׁלֵּחַ [3] שִׁלַּחַתְּ	[3b] שֻׁלַּחַתְּ
6. ל״א	[1] קָרָא · [1] צָמֵא [3] קָרָאתָ · [3] צָמֵאתָ [3b] קָרָאת · [3b] צָמֵאת [3c] קְרָאתֶם · [3c] צְמֵאתֶם	[1] פִּלָּא · פִּלֵּא [3] פִּלֵּאתָ [3b] פִּלֵּאת פִּלֵּאתֶם	[1] פֻּלָּא [3] פֻּלֵּאתָ [3b] פֻּלֵּאת [3c] פֻּלֵּאתֶם
7. ל״ת	[3] כָּרַתְּ etc.		8. פ״נ

2. THE VERB.

I. Strong verb.

Perf.	Qal trans.	Qal intrans.		Piel	Pual	Hithpael	Hif-îl	Hof-al	Nif-al
sg. 3 m.	כָּתַב[1]	גָּדֵל[1]	קָטֹן[1]	כִּתֵּב[1]	כֻּתַּב[1]	הִתְכַּתֵּב[1]	הִכְתִּיב[1]	הָכְתַּב[1]	נִכְתַּב[1]
- - f.	כָּתְבָה[2]	גָּדְלָה[2]	קָטְנָה[2]	כִּתְּבָה[2]	כֻּתְּבָה[2]	הִתְכַּתְּבָה[2]	הִכְתִּיבָה[2]	הָכְתְּבָה[2]	נִכְתְּבָה[2]
- 2 m.	כָּתַבְתָּ[3]	גָּדַלְתָּ[3]	קָטֹנְתָּ[3]	כִּתַּבְתָּ[3]	כֻּתַּבְתָּ[3]	הִתְכַּתַּבְתָּ[3]	הִכְתַּבְתָּ[3]	הָכְתַּבְתָּ[3]	נִכְתַּבְתָּ[3]
- - f.	כָּתַבְתְּ[3b]	גָּדַלְתְּ	קָטֹנְתְּ	כִּתַּבְתְּ[3b]	כֻּתַּבְתְּ[3b]	הִתְכַּתַּבְתְּ[3b]	הִכְתַּבְתְּ[3b]	הָכְתַּבְתְּ[3b]	נִכְתַּבְתְּ[3b]
- 1.	כָּתַבְתִּי[3]	גָּדַלְתִּי	קָטֹנְתִּי	כִּתַּבְתִּי	כֻּתַּבְתִּי	הִתְכַּתַּבְתִּי	הִכְתַּבְתִּי	הָכְתַּבְתִּי	נִכְתַּבְתִּי
pl. 3.	כָּתְבוּ[2b]	גָּדְלוּ[2b]	קָטְנוּ[2b]	כִּתְּבוּ[2b]	כֻּתְּבוּ[2b]	הִתְכַּתְּבוּ[2b]	הִכְתִּיבוּ	הָכְתְּבוּ	נִכְתְּבוּ
- 2 m.	כְּתַבְתֶּם[3c]	גְּדַלְתֶּם[3b]	קְטָנְתֶּם[3b]	כִּתַּבְתֶּם[3c]	כֻּתַּבְתֶּם	הִתְכַּתַּבְתֶּם[3c]	הִכְתַּבְתֶּם	הָכְתַּבְתֶּם[3c]	נִכְתַּבְתֶּם[3c]
- - f.	כְּתַבְתֶּן[3c]	גְּדַלְתֶּן	קְטָנְתֶּן	כִּתַּבְתֶּן	כֻּתַּבְתֶּן	הִתְכַּתַּבְתֶּן	הִכְתַּבְתֶּן	הָכְתַּבְתֶּן	נִכְתַּבְתֶּן
- 1.	כָּתַבְנוּ[3]	גָּדַלְנוּ	קָטֹנּוּ	כִּתַּבְנוּ	כֻּתַּבְנוּ	הִתְכַּתַּבְנוּ	הִכְתַּבְנוּ	הָכְתַּבְנוּ	נִכְתַּבְנוּ

I. Strong verb.*

Imperf.	Qal trans.	Qal intrans.[i]	Piel	Pual	Hithpael	Hif-îl	Hof-al	Nif-al
sg. 3 m.	יִכְתֹּב [1])	יִקְטַן יִגְדַּל	יְכַתֵּב [1])	יְכֻתַּב [1])	יִתְכַּתֵּב [1])	יַכְתִּיב [1])	יָכְתַּב [1])	יִכָּתֵב [1])
- - f.	תִּכְתֹּב [1])	תִּגְדַּל	תְּכַתֵּב	תְּכֻתַּב	תִּתְכַּתֵּב	תַּכְתִּיב	תָּכְתַּב	תִּכָּתֵב
- 2 m.	תִּכְתֹּב [1])	תִּגְדַּל	תְּכַתֵּב	תְּכֻתַּב	תִּתְכַּתֵּב	תַּכְתִּיב	תָּכְתַּב	תִּכָּתֵב
- - f.	(ין) תִּכְתְּבִי [2])	תִּגְדְּלִי (ין)	תְּכַתְּבִי (ין) [2])	תְּכֻתְּבִי (ין) [2])	תִּתְכַּתְּבִי (ין) [2])	תַּכְתִּיבִי (ין) [2])	תָּכְתְּבִי (ין) [2])	תִּכָּתְבִי (ין) [2])
- 1.	אֶכְתֹּב [1b])	אֶגְדַּל	אֲכַתֵּב	אֲכֻתַּב	אֶתְכַּתֵּב	אַכְתִּיב	אָכְתַּב	אֶכָּ, אִכָּתֵב
pl. 3 m.	(וּן) יִכְתְּבוּ [2b])	יִגְדְּלוּ (וּן)	יְכַתְּבוּ (וּן)	יְכֻתְּבוּ (וּן)	יִתְכַּתְּבוּ (וּן)	יַכְתִּיבוּ (וּן)	יָכְתְּבוּ	יִכָּתְבוּ (וּן)
- - f.	תִּכְתֹּבְנָה [3])	תִּגְדַּלְנָה	תְּכַתֵּבְנָה [3])	תְּכֻתַּבְנָה	תִּתְכַּתֵּבְנָה [3])	תַּכְתֵּבְנָה [3])	תָּכְתַּבְנָה [3])	תִּכָּתַבְנָה [3])
- 2 m.	(וּן) תִּכְתְּבוּ [2b])	תִּגְדְּלוּ (וּן)	תְּכַתְּבוּ (וּן)	תְּכֻתְּבוּ (וּן)	תִּתְכַּתְּבוּ (וּן)	תַּכְתִּיבוּ (וּן)	תָּכְתְּבוּ (וּן)	תִּכָּתְבוּ (וּן)
- - f.	תִּכְתֹּבְנָה [3])	תִּגְדַּלְנָה	תְּכַתֵּבְנָה	תְּכֻתַּבְנָה	תִּתְכַּתֵּבְנָה	תַּכְתֵּבְנָה	תָּכְתַּבְנָה	תִּכָּתַבְנָה
- 1.	נִכְתֹּב [1])	נִגְדַּל	נְכַתֵּב	נְכֻתַּב	נִתְכַּתֵּב	נַכְתִּיב	נָכְתַּב	נִכָּתֵב

* The imperf. of weak verbs p. 14 sq.

I. Strong verb.*

		Qal		Piel	Hithpael	Hif-îl	Nif-al
Voluntative	3 sg. m. trans.	[1])	intrans.	[1])	like Piel	יַכְתֵּב [1])	יִכָּתֵב [1])
—	3 & 2f pl.	[2])		[2])	vid. further	[2])	[2])
Imperative	sg. m.	כְּתֹב [3])	גְּדַל	כַּתֵּב כַּתֵּב [3])	above	הַכְתֵּב [3])	הִכָּתֵב [3])
—	- f.	כִּתְבִי, כְּתֹבִי [4])	גִּדְלִי	כַּתְּבִי [4])		הַכְתִּיבִי [4])	הִכָּתְבִי [4])
	pl. m.	כִּתְבוּ, כְּתֹבוּ [4])	גִּדְלוּ	כַּתְּבוּ		הַכְתִּיבוּ	הִכָּתְבוּ
	- f.	כְּתֹבְנָה [5])	גְּדַלְנָה	כַּתֵּבְנָה [5])		הַכְתֵּבְנָה [5])	הִכָּתַבְנָה [5])
Cohortative	1 sg.	אֶכְתְּבָה [6])	אֶגְדְּלָה	אֲכַתְּבָה [6])		אַכְתִּיבָה [6])	אִכָּתְבָה [6])
Vav cons. imp.	3 sg. m.	וַיִּכְתֹּב [7])	וַיִּגְדַּל	וַיְכַתֵּב [7])		וַיַּכְתֵּב [7])	וַיִּכָּתֵב וַיִּכָּתֶב [7])
Vav cons. perf.	2 sg. m.	וְכָתַבְתָּ [8])	וְגָדַלְתָּ	וְכִתַּבְתָּ		וְהִכְתַּבְתָּ [8])	וְנִכְתַּבְתָּ [8])

* These forms of the weak verbs p. 16 sq.

I. Strong verb.*

Imperf.	Qal trans.	Qal intrans.[4]	Piel	Pual	Hithpael	Hif-îl	Hof-al	Nif-al
sg. 3 m.	יִכְתֹּב [1]	יִגְדַּל יִקְטַן	יְכַתֵּב [1]	יְכֻתַּב [1]	יִתְכַּתֵּב [1]	יַכְתִּיב [1]	יָכְתַּב [1]	יִכָּתֵב [1]
- - f.	תִּכְתֹּב [1]	תִּגְדַּל	תְּכַתֵּב	תְּכֻתַּב	תִּתְכַּתֵּב	תַּכְתִּיב	תָּכְתַּב	תִּכָּתֵב
- 2 m.	תִּכְתֹּב [1]	תִּגְדַּל	תְּכַתֵּב	תְּכֻתַּב	תִּתְכַּתֵּב	תַּכְתִּיב	תָּכְתַּב	תִּכָּתֵב
- - f.	תִּכְתְּבִי (ין) [2]	תִּגְדְּלִי (ין)	תְּכַתְּבִי (ין) [2]	תְּכֻתְּבִי (ין) [2]	תִּתְכַּתְּבִי (ין) [2]	תַּכְתִּבִי (ין) [2]	תָּכְתְּבִי (ין) [2]	תִּכָּתְבִי (ין) [2]
- 1.	אֶכְתֹּב [1b]	אֶגְדַּל	אֲכַתֵּב	אֲכֻתַּב	אֶתְכַּתֵּב	אַכְתִּיב	אָכְתַּב	אֶכָּתֵב, אִכָּתֵב
pl. 3 m.	יִכְתְּבוּ (וּן) [2b]	יִגְדְּלוּ (וּן)	יְכַתְּבוּ (וּן)	יְכֻתְּבוּ (וּן)	יִתְכַּתְּבוּ (וּן)	יַכְתִּבוּ (וּן)	יָכְתְּבוּ	יִכָּתְבוּ (וּן)
- - f.	תִּכְתֹּבְנָה [3]	תִּגְדַּלְנָה	תְּכַתֵּבְנָה [3]	תְּכֻתַּבְנָה	תִּתְכַּתֵּבְנָה [3]	תַּכְתֵּבְנָה [3]	תָּכְתַּבְנָה [3]	תִּכָּתַבְנָה [3]
- 2 m.	תִּכְתְּבוּ (וּן) [2b]	תִּגְדְּלוּ (וּן)	תְּכַתְּבוּ (וּן)	תְּכֻתְּבוּ (וּן)	תִּתְכַּתְּבוּ (וּן)	תַּכְתִּיבוּ (וּן)	תָּכְתְּבוּ (וּן)	תִּכָּתְבוּ (וּן)
- - f.	תִּכְתֹּבְנָה [3]	תִּגְדַּלְנָה	תְּכַתֵּבְנָה	תְּכֻתַּבְנָה	תִּתְכַּתֵּבְנָה	תַּכְתֵּבְנָה	תָּכְתַּבְנָה	תִּכָּתַבְנָה
- 1.	נִכְתֹּב [1]	נִגְדַּל	נְכַתֵּב	נְכֻתַּב	נִתְכַּתֵּב	נַכְתִּיב	נָכְתַּב	נִכָּתֵב

* The imperf. of weak verbs p. 14 sq.

I. Strong verb.*

		Qal		Piel	Hithpael	Hif-îl	Nif-al
Voluntative	3 sg. m. trans.	[1])	intrans.	[1])	like Piel	[1]) יַכְתֵּב	[1]) יִכָּתֵב
—	3 & 2f pl.	[2])		[2])	vid. further	[2])	[2])
Imperative	sg. m.	[3]) כְּתֹב	גְּדַל	[3]) כַּתַּב כַּתֵּב	above	[3]) הַכְתֵּב	[3]) הִכָּתֵב
—	- f.	[4]) כִּתְבִי, כְּתֹבִי	גִּדְלִי	[4]) כַּתְּבִי		[4]) הַכְתִּיבִי	[4]) הִכָּתְבִי
	pl. m.	[4]) כִּתְבוּ, כְּתֹבוּ	גִּדְלוּ	כַּתְּבוּ		הַכְתִּיבוּ	הִכָּתְבוּ
	- f.	[5]) כְּתֹבְנָה	גְּדַלְנָה	[5]) כַּתֵּבְנָה		[5]) הַכְתֵּבְנָה	[5]) הִכָּתֵבְנָה
Cohortative	1 sg.	[6]) אֶכְתְּבָה	אֶגְדְּלָה	[6]) אֲכַתְּבָה		[6]) אַכְתִּיבָה	[6]) אִכָּתְבָה
Vav cons. imp.	3 sg. m.	[7]) וַיִּכְתֹּב	וַיִּגְדַּל	[7]) וַיְכַתֵּב		[7]) וַיַּכְתֵּב	[7]) וַיִּכָּתֵב וַיִּכָּתֶב
Vav cons. perf.	2 sg. m.	[8]) וְכָתַבְתָּ	וְגָדַלְתָּ	וְכִתַּבְתָּ		[8]) וְהִכְתַּבְתָּ	[8]) וְנִכְתַּבְתָּ

* These forms of the weak verbs p. 16 sq.

II. V

1. פ״ו A. יְצֹק	רֵשׁ	B. לֵד,	³) לְדָה			
	יְצְקִי	לְדִי	⁴)			
		לֵדְנָה	⁵)			
וַיִּצֶר	וַיִּיטַב;	וַיֵּלֶד	⁷)			
2. ע״ו	¹) יָקֻם		יָסֹב			
and	²) תָּקֻמְנָה					
3. ע״ע	³) קֻם		סֹב			
	⁴) קוּמִי		סֹבִּי			
	⁵) קֻמְנָה קֹמְנָה		סֻבֶּינָה			
	⁶) אֲקוּמָה		אָסֹבָּה			
	⁷) וַיָּקָם		וַיָּסָב		וַיְכוֹנֵן	
4. ל״ה יִרְבְּ,	יִרֶב,	יִגֶל,	¹) יִגֶל		¹) יְגַל	
גְּלֵה,	³)		⁴) גְּלִי		גַּל,	גַּלֵּה
גְּלֶינָה	⁵)		⁶) אֶגְלֶה		⁴) גַּלִּי	גַּלֶּינָה
וַיִּרְבְּ,		⁷) וַיִּגֶל	like ¹)		וַיְגַל	
	וְגָלִיתָ	⁸)			וְגִלִּיתָ	
5. gutt. עֲמֹד,		אֱמֹר,	³) חֲזַק			
1. rad. עִמְדִי,		אִמְרִי,	⁴) חִזְקִי			
2. rad.	³) וְעֹם		⁵) וַעֲמִי			
3. rad.	⁴) שְׁלַח		⁴) שִׁלְחִי		³) שַׁלַּח	⁷ וַיְשַׁלַּח
6. ל״א	³) קְרָא					¹ יְפַלֵּא
7. פ״נ נְצֹר	גַּשׁ,	תֵּן,	³) תְּנָה			
	גְּשִׁי	⁴) תְּנִי				

'S. (See p. 13.)

	וַיֵּטֶב	7) וַיּוֹלֶד		
	1) יָקֵם 2) תְּקֻמֶנָה 3) הָקֵם 4) הָקִימִי 5) הָקֵמְנָה 6) אָקִימָה 7) וַיָּקֶם	8) וַהֲקֵמֹתָ	3) הִסּוֹג 4) הִסּוֹגִי 5) הִסֹּגְנָה	
	יִרֶב הַגְלֵה 4) הַגְלִי וַיִּרֶב וְהִגְלֵיתָ	1) יֶגֶל 3) הֶגֶל 5) הַגְלֶנָה 7) וַיֶּגֶל	1) יִגָּל 3) הִגָּל 4) הִגָּלִי 7) וַיִּגָּל 8) וְנִגְלֵיתָ	5) הִגָּלֶינָה
	8) וְהַעֲמַדְתָּ			
	3) הַזְעֵם		7) וַיִּלָּחֶם	
	3) הַשְׁלֵחַ	7) וַיַּשְׁלַח	3) הִשָּׁלַח	
	1) יַפְלִא etc.		1) יִפָּלֵא etc.	

3. Nouns in ־וֹן, ־ָן

אַלְמָן	כָּרוֹן.
אַלְמַן	זִכְרוֹן
אַלְמָנִים	זִכְרֹנִים
אַלְמְנֵי	זִכְרֹנֵי
אַלְמָנָה	
אַלְמָנוֹת	כְרֹנוֹת.
אַלְמְנוֹת	כְּרֹנוֹת.

IV. Adiectives in ־ִי .

נָכְרִי

—

נָכְרִיִּם or נָכְרִים

נָכְרִיֵּי

נָכְרִיָּה or נָכְרִית

נָכְרִיַּת

נָכְרִיּוֹת

נָכְרִיּוֹת

2. THE VERB.

I. Strong verb.

Perf.	Qal trans.	Qal intrans.		Piel	Pual	Hithpael	Hif-il	Hof-al	Nif-al
sg. 3 m.	כָּתַב [1]	גָּדֵל [1]	קָטֹן [1]	כִּתֵּב [1]	כֻּתַּב [1]	הִתְכַּתֵּב [1]	הִכְתִּיב [1]	הָכְתַּב [1]	נִכְתַּב [1]
- - f.	כָּֽתְבָה [2]	גָּֽדְלָה [2]	קָֽטְנָה [2]	כִּתְּבָה [2]	כֻּתְּבָה [2]	הִתְכַּתְּבָה [2]	הִכְתִּיבָה [2]	הָכְתְּבָה [2]	נִכְתְּבָה [2]
- 2 m.	כָּתַבְתָּ [3]	גָּדַלְתָּ [3]	קָטֹנְתָּ [3]	כִּתַּבְתָּ [3]	כֻּתַּבְתָּ [3]	הִתְכַּתַּבְתָּ [3]	הִכְתַּבְתָּ [3]	הָכְתַּבְתָּ [3]	נִכְתַּבְתָּ [3]
- - f.	כָּתַבְתְּ [3b]	גָּדַלְתְּ	קָטֹנְתְּ	כִּתַּבְתְּ [3b]	כֻּתַּבְתְּ [3b]	הִתְכַּתַּבְתְּ [3b]	הִכְתַּבְתְּ [3b]	הָכְתַּבְתְּ [3b]	נִכְתַּבְתְּ [3b]
- 1.	כָּתַבְתִּי [3]	גָּדַלְתִּי	קָטֹנְתִּי	כִּתַּבְתִּי	כֻּתַּבְתִּי	הִתְכַּתַּבְתִּי	הִכְתַּבְתִּי	הָכְתַּבְתִּי	נִכְתַּבְתִּי
pl. 3.	כָּֽתְבוּ [2b]	גָּֽדְלוּ [2b]	קָֽטְנוּ [2b]	כִּתְּבוּ [2b]	כֻּתְּבוּ [2b]	הִתְכַּתְּבוּ [2b]	הִכְתִּיבוּ	הָכְתְּבוּ	נִכְתְּבוּ
- 2 m.	כְּתַבְתֶּם [3c]	גְּדַלְתֶּם [3b]	קְטָנְתֶּם [3b]	כִּתַּבְתֶּם [3c]	כֻּתַּבְתֶּם	הִתְכַּתַּבְתֶּם [3c]	הִכְתַּבְתֶּם	הָכְתַּבְתֶּם [3c]	נִכְתַּבְתֶּם [3c]
- - f.	כְּתַבְתֶּן [3c]	גְּדַלְתֶּן	קְטָנְתֶּן	כִּתַּבְתֶּן	כֻּתַּבְתֶּן	הִתְכַּתַּבְתֶּן	הִכְתַּבְתֶּן	הָכְתַּבְתֶּן	נִכְתַּבְתֶּן
- 1.	כָּתַבְנוּ [3]	גָּדַלְנוּ	קָטֹנּוּ	כִּתַּבְנוּ	כֻּתַּבְנוּ	הִתְכַּתַּבְנוּ	הִכְתַּבְנוּ	הָכְתַּבְנוּ	נִכְתַּבְנוּ

II. W

Perf.	Qal	Piel	Pual
1. פ״י	(3c יְלִדְתֶּם		
2. ע״ו	(1 בּוֹשׁ (1 מֵת (1 קָם (2 בּוֹשָׁה (2 מֵתָה (2 קָמָה (3 בֹּשְׁתָּ (3 מַתָּה (3 קַמְתָּ (3c בָּשְׁתֶּם (3c מַתֶּם (3c קַמְתֶּם	(Pilel קוֹמֵם like Piel l	Polal מַם׳ Pual i k e w
3. ע״ע	(1 רַב סַב (2 רַבָּה סַבָּה (3 רַבּוֹתָ סַבּוֹתָ סַבֹּתֶם	סוֹבֵב o קִלְקֵל	בַב׳ קַל
4. ל״ה	(1 גָּלָה (2 גָּלְתָה (3 גָּלִיתָ (2b גָּלוּ (3c גְּלִיתֶם	(1 גִּלָּה (2 גִּלְּתָה (3 גִּלִּיתָ, גִּלֵּיתָ (2b גִּלּוּ	ה תָה יתָ ו
5. gutt. pr. rad.	(3c עֲמַדְתֶּם		
sec. rad.	(2 זָעֲמָה	בֵּרַךְ (1 זִעֵם בֵּרְכָה (2 זִעֲמָה	רַךְ (1 זֹעַם (2 זֹעֲמָה
tert. rad.	(1 שָׁמַע, שָׁמֵעַ (3b שָׁלַחַתְּ	(1 שִׁלַּח שִׁלֵּחַ (3 שִׁלַּחַתְּ	לַּחַתְּ
6. ל״א	(1 צָמֵא (1 קָרָא (3 צָמֵאתָ (3 קָרָאתָ (3b צָמֵאת (3b קָרָאת (3c צְמֵאתֶם (3c קְרָאתֶם	(1 פִּלֵּא פִּלֵּא (3 פִּלֵּאתָ (3b פִּלֵּאת פִּלֵּאתֶם	א אתָ את אתֶם
7. ל״ת	(3 כָּרַתָּ etc.		8. פ״נ

rbs.

Hithpael	Hif-il	Hof-al	Nif-al
	B. הוֹלִיד A. הֵיטִיב etc.	הוּלַד etc.	נוֹלַד etc.
(Hithpalel) הִתְקוֹמֵם Hithpael	1) הֵקִים 2) הֵקִימָה 3) הֲקִמוֹתָ הֲקַמֹתָ, הֵקִימֹתָ or	1) הוּקַם 2) הוּקְמָה 3) הוּקַמְתָּ 3c) הוּקַמְתֶּם	1) נָסוֹג 2) נָסוֹגָה 3) נְסוּגֹתָ 3c) נְסֻגוֹתֶם
הִסְתּוֹבֵב הִתְקַלְקֵל	1) הֵסֵב הֵסַבָּה or 2) הֵסֵבָּה 3) הֲסִבּוֹתָ	הוּסַב הוּסַבָּה הוּסַבֹּתָ	נָסֵב or 1) נָסַב נָסַבָּה 2) נָסֵבָּה 3) נְסַבּוֹתָ
1) הִתְגַּלָּה 2) הִתְגַּלְּתָה 3) הִתְגַּלִּיתָ 2b) הִתְגַּלּוּ	1) הֶגְלָה, הִגְלָה 2) הִגְלְתָה 3) הִגְלִיתָ, הִגְלֵיתָ 2b) הִגְלוּ	1) הָגְלָה 2) הָגְלְתָה 3) הָגְלֵיתָ 2b) הָגְלוּ	1) נִגְלָה 2) נִגְלְתָה 3) נִגְלִיתָ, נִגְלֵיתָ 2b) נִגְלוּ
	1) הֶעֱמִיד 2) הֶעֱמִידָה 3) הֶעֱמַדְתָּ	1) הָעֳמַד 2) הָעָמְדָה 3) הָעֳמַדְתָּ	1) נֶעֱמַד 2) נֶעֶמְדָה 3) נֶעֱמַדְתָּ
1) הִתְבָּרֵךְ וּ		2) הוּזְעֲמָה	2) נִזְעֲמָה
הִשְׁתַּלַּח הִשְׁ 3b) הִשְׁתַּלַּחַתְ	1) הִשְׁמִיעַ 3b) הִשְׁמַעַתְ	3b) הָשְׁמַעַתְ	3b) נִשְׁמַעַתְ
1) הִתְפַּלֵּא 3) הִתְפַּלֵּאתָ 3b) הִתְפַּלֵּאת 3c) הִתְפַּלֵּאתֶם	1) הִפְלִיא 3) הִפְלֵאתָ 3b) הִפְלֵאת 3c) הִפְלֵאתֶם	הֻפְלָא הֻפְלֵאתָ הֻפְלֵאת הֻפְלֵאתֶם	נִפְלָא נִפְלֵאתָ נִפְלֵאת נִפְלֵאתֶם
	הִגִּישׁ etc.	הֻגַּשׁ etc.	נִגַּשׁ etc.

I. Strong verb.*

Imperf.	Qal trans.	Qal intrans.	Piel	Pual	Hithpael	Hif-îl	Hof-al	Nif-al
sg. 3 m.	יִכְתֹּב[1]	יִקְטַן יִגְדַּל	יְכַתֵּב[1]	יְכֻתַּב[1]	יִתְכַּתֵּב[1]	יַכְתִּיב[1]	יָכְתַּב[1]	יִכָּתֵב[1]
- - f.	תִּכְתֹּב[1]	תִּגְדַּל	תְּכַתֵּב	תְּכֻתַּב	תִּתְכַּתֵּב	תַּכְתִּיב	תָּכְתַּב	תִּכָּתֵב
- 2 m.	תִּכְתֹּב[1]	תִּגְדַּל	תְּכַתֵּב	תְּכֻתַּב	תִּתְכַּתֵּב	תַּכְתִּיב	תָּכְתַּב	תִּכָּתֵב
- - f.	(ין) תִּכְתְּבִי[2]	תִּגְדְּלִי (ין)	(ין) תְּכַתְּבִי[2]	(ין) תְּכֻתְּבִי[2]	(ין) תִּתְכַּתְּבִי[2]	(ין) תַּכְתִּבִי[2]	(ין) תָּכְתְּבִי[2]	(ין) תִּכָּתְבִי[2]
- 1.	אֶכְתֹּב[1b]	אֶגְדַּל	אֲכַתֵּב	אֲכֻתַּב	אֶתְכַּתֵּב	אַכְתִּיב	אָכְתַּב	אֶכָּ, אִכָּתֵב
pl. 3 m.	(וּן) יִכְתְּבוּ[2b]	יִגְדְּלוּ (וּן)	יְכַתְּבוּ (וּן)	יְכֻתְּבוּ (וּן)	יִתְכַּתְּבוּ (וּן)	יַכְתִּבוּ (וּן)	יָכְתְּבוּ	יִכָּתְבוּ (וּן)
- - f.	תִּכְתֹּבְנָה[3]	תִּגְדַּלְנָה	תְּכַתֵּבְנָה[3]	תְּכֻתַּבְנָה	תִּתְכַּתֵּבְנָה[3]	תַּכְתֵּבְנָה[3]	תָּכְתַּבְנָה[3]	תִּכָּתַבְנָה[3]
- 2 m.	(וּן) תִּכְתְּבוּ[2b]	תִּגְדְּלוּ (וּן)	תְּכַתְּבוּ (וּן)	תְּכֻתְּבוּ (וּן)	תִּתְכַּתְּבוּ (וּן)	תַּכְתִּיבוּ (וּן)	תָּכְתְּבוּ (וּן)	תִּכָּתְבוּ (וּן)
- - f.	תִּכְתֹּבְנָה[3]	תִּגְדַּלְנָה	תְּכַתֵּבְנָה	תְּכֻתַּבְנָה	תִּתְכַּתֵּבְנָה	תַּכְתֵּבְנָה	תָּכְתַּבְנָה	תִּכָּתַבְנָה
- 1.	נִכְתֹּב[1]	נִגְדַּל	נְכַתֵּב	נְכֻתַּב	נִתְכַּתֵּב	נַכְתִּיב	נָכְתַּב	נִכָּתֵב

* The imperf. of weak verbs p. 14 sq.

I. Strong verb.*

		Qal		Piel	Hithpael	Hif-îl	Nif-al
Voluntative	3 sg. m. trans.	1)	intrans.	1)	like Piel	1) יַכְתֵּב	1) יִכָּתֵב
—	3 & 2f pl.	2)		2)	vid. further	2)	2)
Imperative	sg. m.	3) כְּתֹב	גְּדַל	3) כַּתַּב כַּתֵּב	above	3) הַכְתֵּב	3) הִכָּתֵב
—	- f.	4) כָּתְבִי, כִּתְבִי	גִּדְלִי	4) כַּתְּבִי		4) הַכְתִּיבִי	4) הִכָּתְבִי
	pl. m.	4) כָּתְבוּ, כִּתְבוּ	גִּדְלוּ	כַּתְּבוּ		הַכְתִּיבוּ	הִכָּתְבוּ
	- f.	5) כְּתֹבְנָה	גְּדַלְנָה	5) כַּתֵּבְנָה		5) הַכְתֵּבְנָה	5) הִכָּתֵבְנָה
Cohortative	1 sg.	6) אֶכְתְּבָה	אֶגְדְּלָה	6) אֲכַתְּבָה		6) אַכְתִּיבָה	6) אִכָּתְבָה
Vav cons. imp.	3 sg. m.	7) וַיִּכְתֹּב	וַיִּגְדַּל	7) וַיְכַתֵּב		7) וַיַּכְתֵּב	7) וַיִּכָּתֵב וַיִּכָּתֶב
Vav cons. perf.	2 sg. m.	8) וְכָתַבְתָּ	וְגָדַלְתָּ	וְכִתַּבְתָּ		8) וְהִכְתַּבְתָּ	8) וְנִכְתַּבְתָּ

* These forms of the weak verbs p. 16 sq.

II. W

Imperf.	Qal		Pilel	Polal
1. פ״י	A 1) יִיטַב 2) תֵּיטְבִי 3) תֵּיטַבְנָה	B 1) יֵלֵד 2) תֵּלְדִי 3) תֵּלַדְנָה C יֹאמַר (יֹאכֵל)		
2. ע״ו	trans. 1) יָקוּם 2b) יָקוּמוּ (יְקֻמוּן) 3) תְּקוּמֶינָה	intrans. 1) יֵבוֹשׁ, יָבֹא 2) תָּבֹאִי 3) תְּבֹאֶינָה (תָּבֹאנָה)	Pilel יְקוֹמֵם as Piel L i k	Polal מַם e w
3. ע״ע	1) יָסֹב 2b) יָסֹבּוּ (יִסַּבּוּן) 3) תְּסֻבֶּינָה	1) יֵקַל 2) תֵּקַלִּי 3) תְּקַלֶּינָה	יְסוֹבֵב o יְקַלְקֵל	וֹבַב לְקַל
4. ל״ה	1) יִגְלֶה 2b) (יִגְלָיוּן) יִגְלוּ 3) תִּגְלֶינָה		1) יְגַלֶּה 2) תְּגַלִּי 3) תְּגַלֶּינָה	ה לִּי לֶּינָה
5. gutt. pr. rad.	1) יַחְמֹד, יַעֲמֹד 2) תַּעַמְדִי (תַּעֲמְדִי) 1b) אֶעֱמֹד 3) תַּעֲמֹדְנָה	יֶחֱזַק 1) יֶחְסַר 2) תֶּחֶזְקִי (תֶּחֶזְקִי) 3) תֶּחֱזַקְנָה		
sec. rad.	1) יִזְעַם, יִזְעֹם 2) תִּזְעֲמִי תִּזְעָמִי		1) יְבָרֵךְ יְזַעֵם 2) תְּזַעֲמִי 3) תְּזַעֵמְנָה	רַךְ יְזֹעַם 2) תְּזֹעֲמִי
tert. rad.	1) יִשְׁלַח 3) תִּשְׁלַחְנָה		1) יְשַׁלַּח, יְשַׁלֵּחַ 3) תְּשַׁלַּחְנָה	
6. ל״א	1) יִקְרָא 3) תִּקְרֶאנָה		1) יְפַלֵּא יְפַלֵּא 3) תְּפַלֶּאנָה	לָּא יְפֻלָּא לֶּאנָה
7. פ״נ	יִפֹּל יִנְצֹר	יִגַּשׁ יִתֵּן like פ״י not intrans.		

rbs.

	Hif-îl	Hof-al	Nif-al
	B. יוֹלִיד A. יֵטִיב etc.	יוּלַד etc.	[1]) יִוָּלֵד etc. [1b]) אִוָּלֵד etc.
Hithpalel יִתְקוֹמֵם e	[1]) יָקִים [2]) תָּקִימִי [3]) תְּקִימֶנָה (תָּקֵמְנָה)	[1]) יוּקַם [2]) תּוּקְמִי [6]) תּוּקַמְנָה	[1]) יִסּוֹג [2]) תִּסּוֹגִי [3]) תִּסֹּגְנָה
יִסְתּוֹבֵב r יִתְקַלְקֵל	[1]) יָסֵב [2]) תָּסֵבִּי [3]) תְּסִבֶּינָה	[1]) יוּסַב [2]) תּוּסַבִּי [3]) תְּסַבֶּינָה	[1]) יִסֹּב יִסַּב [2]) תִּסַּבִּי [3]) תִּסַּבְנָה
יִתְגַּלֶּה תִּתְגַּלִּי תִּתְגַּלֶּינָה	[1]) יַגְלֶה [2]) תַּגְלִי [3]) תַּגְלֶינָה	[1]) יָגְלֶה [2]) תָּגְלִי [3]) תָּגְלֶינָה	[1]) יִגָּלֶה [2]) תִּגָּלִי [3]) תִּגָּלֶינָה
	יַעֲמִיד etc.	[1]) יָעֳמַד [2]) תָּעָמְדִי [3]) תָּעֳמַדְנָה	יֵעָמֵד etc.
יִתְבָּרֵךְ, יִזַּעַ [3]) תִּתְבָּרַכְנָה	תַּזְעֵמְנָה	[2]) תָּזְעֲמִי	יִזָּעֵם תִּזָּעֲמִי תִּזָּעַמְנָה
יִשְׁתַּלֵּחַ יִשְׁתַּלַּח	[1]) יַשְׁמִיעַ [3]) תַּשְׁמַעְנָה		יִשָּׁלַח, יִשָּׁלֵחַ תִּשָּׁלַחְנָה
[1]) יִתְפַּלָּא [3]) תִּתְפַּלֶּאנָה	[1]) יַפְלִיא [3]) תַּפְלֶאנָה	[1]) יָפְלָא [3]) תָּפְלֶאנָה	יִפָּלֵא תִּפָּלֶאנָה
	יַגִּישׁ etc.	יֻגַּשׁ	יִנָּגֵשׁ

II.

1. פ״ו	A. יְצֹק	רֵשׁ	B. לֵד,	[3]) לֵדָה		
		יְצֹקִי	לְדִי	[4])		
			לֵדְנָה	[5])		
	וַיִּצֶר	וַיֵּיטַב;	וַיֵּלֶד	[7])		
2. ע״ו	[1]) יָקֻם		יָסֹב			
and	[2]) תְּקוּמֶנָה					
3. ע״ע	[3]) קֻם		סֹב			
	[4]) קוּמִי		סֹבִּי			
	[5]) קֻמְנָה קֹמְנָה		סֻבֶּינָה			
	[6]) אָקוּמָה		אָסֹבָּה			
	[7]) וַיָּקָם		וַיָּסָב		וַיְכוֹנֵן	
4. ל״ה	יִרֶב,	יְרֶב,	יְגֶל,	[1]) יֻגֶל	[1]) יְגַל	
	גְּלֵה,	[3])		[4]) גְּלִי	גַּל,	לֵה
	גְּלֶינָה	[5])		[6]) אֶגְלֶה	[4]) גַּלִּי	לֶינָה
	וַיִּרֶב,		[7]) וַיְגֶל	like [1])	וַיְגַל	
		וְגָלִיתָ	[8])		וְגִלִּיתָ	
5. gutt.	עֲמֹד,		אֱמֹר,	[3]) חֲזַק		
1. rad.	עִמְדִי,		אִמְרִי,	[4]) חִזְקִי		
2. rad.		[3]) זְעֹם		[5]) זַעֲמִי		
3. rad.		[4]) שְׁלַח		[4]) שִׁלְחִי	[3]) שַׁלַּח	יְשַׁלַּח
6. ל״א		[3]) קְרָא				יִפְלֵא
7. פ״נ	נְצֹר	גַּשׁ,	תֵּן,	[3]) תְּנָה		
		גְּשִׁי	[4]) תְּנִי			

S. (See p. 13.)

	7) וַיּוֹלֶד וַיֵּיטֶב	
	1) יָקֵם 2) תְּקֵמְנָה 3) הָקֵם 4) הָקִימִי 5) הָקֵמְנָה 6) אָקִימָה 8) וַהֲקֵמֹתָ 7) וַיָּקֶם	3) הִסּוֹג 4) הִסּוֹגִי 5) הִסֹּגְנָה
	1) יֶגֶל יַרְבְּ 3) הֶגֶל הַגְלֵה 5) הַגְלֶינָה 4) הַגְלִי 7) וַיֶּגֶל וַיַּרְבְּ וְהִגְלֵיתָ	1) יִגֶּל 3) הִגָּל 4) הִגָּלִי 5) הִגָּלֶינָה 7) וַיִּגָּל 8) וְנִגְלֵיתָ
	8) וְהַעֲמַדְתָּ	
	3) הַזְעֵם	7) וַיִּלָּחֶם
	7) וַיַּשְׁלַח 3) הַשְׁלַח	3) הִשָּׁלַח
	1) יַפְלִא etc.	1) יִפָּלֵא etc.

		trans.		intrans.		Piel
Inf. constr.	a	כְּתֹב[1])		גְּדַל[1])		כַּתֵּב
- absol.	b	כָּתֹב[2])		גָּדֹל		—,
Part. act.	c	כֹּתֵב[3])		גָּדֵל[2])		מְכַתֵּב[3])
- pass.	d	כָּתוּב[2])				
						Weak
1. פ״ו	aA.	יְצֹר	B. לֵדָה	לֶדֶת		
	b	יָצֹר	יָלוֹד			
2. ע״ו	a	קוּם		אוֹר		
	b	קוֹם				
	c	קָם		מֵת		
	d	סוּר				or
3. ע״ע	a	סֹב,	סְבֹב	קַל		
	b	סָבוֹב	סֹב			
	c	סֹבֵב				
	d	סָבוּב				
4. ל״ה	a	גְּלֹה,	גְּלוֹת			
	b	גָּלֹה,	גָּלוֹ,	גָּלוֹת		
	c	גֹּלֶה				
	d	גָּלוּי				
5. Gutt. pr. rad.	a	עֲמֹד,	אֱמֹר	חֲזַק		
tert. rad.	a	שְׁלֹחַ				שַׁלֵּחַ,
	b	שָׁלוֹחַ				שַׁלֵּחַ
	c	שׁוֹלֵחַ				מְשַׁלֵּחַ
6. פ״א		פְּלֹא	etc.			פַּלֵּא
7. פ״נ	a	נְצֹר,	נְפֹל,	גֶּשֶׁת,	תֵּת	
	b	נָצֹר,		נָגוֹשׁ,	נָתוֹן	

ual	Hithpael.	Hif-îl	Hof-al	Nif-al
3) כֻּתֹּב , 3)	הִתְכַּתֵּב 3) —, ־תֵּב מִתְכַּתֵּב 3)	הַכְתִּיב הַכְתֵּב מַכְתִּיב	הָכְתַּב 3) הָכְתֵּב מֻ־, מָכְתָּב 3)	הִכָּתֵב 3) נִכְתֹּב,—תֹּב,— נִכְתָּב 3)
ots.		a. B. הוֹלִיד A. הֵיטִיב c. B. מוֹלִיד A. מֵיטִיב	הוּלַד מוּלָד d	הִוָּלֵד נוֹלָד
קוֹמַ מְקוֹ or	הִתְקוֹמֵם מִתְקוֹמֵם or	הֵקִים 2) הָקֵם מֵקִים 2)	הוּקַם 3) מוּקָם 3)	הִסּוֹג — נָסוֹג 2)
קָלְקַ מְקָלְ	הִתְקַלְקֵל מִתְקַלְקֵל	הָסֵב — מֵסֵב	(הָשַּׁמָּה) הוּסַב מוּסָב	הִסַּב הִסֹּב, הִסֵּב נָסֵב, נָסָב 2)
גֻּלּוֹת גֻּלֵּה מְגֻלֶּה	הִתְגַּלּוֹת הִתְגַּלֵּה מִתְגַּלֶּה	הַגְלוֹת הַגְלֵה מַגְלֶה	הָגְלוֹת הָגְלֵה מָגְלֶה	הִגָּלֵה ־וֹת הִגָּלֵה נִגְלֶה
				הֵעָמֵד, c. נֶעֱמַד, נַעֲמַד
	like Piel	הַשְׁלִיחַ הַשְׁלֵחַ	הָשְׁלַח	הִשָּׁלֵחַ, ־לַח
	etc.			
			הַפִּיל	הִנָּתֵן c. נִתַּן

Acc. p. 9—15 and §§ 168 sq., 236 sq. — 1) denotes the inflexion according to *st* form, 2) that acc. to the *second,* 3) that acc. to the *third* of the first class) that acc. to the *third* of the second class.

4. VERB WITH SUFFIXES.

§ 253 *ad fin.*

I. With the perf.

Verb.			כָּתְבָה 3 f. sg.	כָּתַבְתָּ 2. m. sg.	כָּתַבְתִּי 2 f. & 1 sg.	כָּתְבוּ 3 pl.
Verb.	כָּתַב	he has				
Suff. sg. 3. m.	כְּתָבָהוּ	or (written	כְּתָבַתְהוּ or	כְּתַבְתָּהוּ or	כְּתַבְתִּיהוּ	כְּתָבוּהוּ
	כְּתָבוֹ[1])	... him	כְּתָבַתּוּ	כְּתַבְתּוֹ	כְּתַבְתִּיו	
- f.	כְּתָבָהּ	... her	כְּתָבַתָּה	כְּתַבְתָּהּ	כְּתַבְתִּיהָ	כְּתָבוּהָ
2. m.	כְּתָבְךָ[2])	... thee	כְּתָבַתְךָ	desunt	כְּתַבְתִּיךָ	כְּתָבוּךָ
- f.	כְּתָבֵךְ	... thee	כְּתָבָתֵךְ		כְּתַבְתִּיךְ	כְּתָבוּךְ
1.	כְּתָבַנִי	... me	כְּתָבַתְנִי	כְּתַבְתַּנִי	כְּתַבְתִּינִי	כְּתָבוּנִי
pl. 3. m.	כְּתָבָם	... them	כְּתָבָתַם	כְּתַבְתָּם	כְּתַבְתִּים	כְּתָבוּם
- f.	כְּתָבָן	... them	כְּתָבָתַן	כְּתַבְתָּן	כְּתַבְתִּין	כְּתָבוּן
2. m.	כְּתַבְכֶם	... you	כְּתָבַתְכֶם	desunt	כְּתַבְתִּיכֶם	כְּתָבוּכֶם?
- f.	כְּתַבְכֶן	... you	כְּתָבַתְכֶן		כְּתַבְתִּיכֶן	כְּתָבוּכֶן
1.	כְּתָבָנוּ	... us	כְּתָבַתְנוּ	כְּתַבְתָּנוּ	כְּתַבְתִּינוּ	כְּתָבוּנוּ
ē of intrans. Qal likewise:			Likewise	The suffixes to the Persons of all		likewise with the
1) אֲהֵבוֹ	2) אֲהֵבְךָ	3) אֲהֵבְכֶם	אֲהֵבַתְהוּ	Verbal-stems:		1 and 2 pers. plur.
ē of the other forms, as Piel:			כִּתְּבַתְהוּ	כִּתַּבְתָּהוּ	כִּתַּבְתִּיהוּ	
[illegible]	[illegible]	[illegible]		etc.		[illegible]

II. With the Imperf.

Verb. trans.	Qal		3. pl. masc.		Qal Imperat.		
3 sg. m.	יִכְתֹּב		יִכְתְּבוּ		sg. m. כְּתֹב	שְׁמַע	
Suff. sg. 3. m.	יִכְתְּבֵהוּ 1)	(Likewise	יִכְתְּבוּהוּ 1)		כְּתָבֵהוּ	שְׁמָעֵהוּ	with f.
		in all per-		(Likewise with	כָּתְבֶנּוּ	שְׁמָעֶנּוּ	sg. and
	יִכְתְּבֶנּוּ	sons end-		תִּכְתְּבוּ			the pl.
	יִכְתְּבֶן	ing with		2. pl. m. 3.			as with
- f.	יִכְתְּבֶהָ	the last	יִכְתְּבוּהָ	and 2. pl. f.	כָּתְבָהּ	שְׁמָעָהּ	Imperf.
	יִכְתְּבֶנָּה	radical:		and with			
	יִכְתְּבָהּ	תִּכְתֹּב		תִּכְתְּבִי	כָּתְבָהּ		
- 2. m.	יִכְתָּבְךָ 2)	אֶכְתֹּב	יִכְתְּבוּךָ	2. sg. f.			
- f.	יִכְתְּבֵךְ	נִכְתֹּב)	יִכְתְּבוּךְ	for which			
1.	יִכְתְּבֵנִי		יִכְתְּבוּנִי	תִּכְתְּבִיו 1)	כָּתְבֵנִי	שְׁמָעֵנִי	
pl. 3. m.	יִכְתְּבֵם		יִכְתְּבוּם	also is possible)	כָּתְבֵם	שְׁמָעֵם	
- f.	יִכְתְּבֵן		—		כָּתְבֵן	שְׁמָעֵן	
2. m.	יִכְתָּבְכֶם 3)		יִכְתְּבוּכֶם				
- f.	יִכְתָּבְכֶן		יִכְתְּבוּכֶן				
1.	יִכְתְּבֵנוּ		יִכְתְּבוּנוּ		כָּתְבֵנוּ	שְׁמָעֵנוּ	

Likewise the suffixes with the other verbal forms.

ă in the last syllable: יִנְהַג: 1) יִנְהָגֵהוּ 2) יִנְהָגְךָ 3) יִנְהָגְכֶם; יִשְׁמַע 2) יִשְׁמָעֲךָ 3) יִשְׁמָעֲכֶם. — *ē* in the last syllable: יִכְתֵּב 1) יִכְתְּבֵהוּ 2) יִכְתֶּבְךָ, יִכְתְּבֶךָּ, יִכְתֶּבְךָ, יִכְתֶּבְךָ; 3) יִכְתֶּבְכֶם, יִכְתָּבְכֶם: יְשַׁלַּח 2) יְשַׁלֶּחֲךָ 3) יְשַׁלֶּחֲכֶם. — î or û in the last syllable: יַכְתִּיב Hif. 1) יַכְתִּיבֵהוּ 2) יַכְתִּיבְךָ, 3) יַכְתִּיבְכֶם; with gutt. יַשְׁמִיעֲךָ, יַשְׁמִיעֲכֶם.

5. NOMINAL SUFFIXES.

§§ 254—261.

Persons	with the sing.		with fem. sing.	with plur.	with fem. plur.
	לְבוּשׁ	פִּי	מַלְכַּת	לְבוּשֵׁי	מַלְכוּת
sg. 3 m.	לְבוּשׁוֹ [1]	פִּיו פִּיהוּ	מַלְכָּתוֹ	לְבוּשָׁיו [1]	מַלְכוּתָיו
	his garment		his queen	his garments	
- f.	לְבוּשָׁהּ	פִּיהָ	מַלְכָּתָהּ	לְבוּשֶׁיהָ [1]	מַלְכוּתֶיהָ
	her garment			her garments	
2 m.	לְבוּשְׁךָ [2]	פִּיךָ	מַלְכָּתְךָ	לְבוּשֶׁיךָ [1]	מַלְכוּתֶיךָ
	thy garment			thy garments	
- f.	לְבוּשֵׁךְ [1]	פִּיךְ	מַלְכָּתֵךְ	לְבוּשַׁיִךְ [1]	מַלְכוּתַיִךְ
1.	לְבוּשִׁי [1]	פִּי	מַלְכָּתִי	לְבוּשַׁי [1]	מַלְכוּתַי
	my garment			my garments	
pl. 3 m.	לְבוּשָׁם [1]	פִּיהֶם	מַלְכָּתָם	לְבוּשֵׁיהֶם [2]	מַלְכוּתֵיהֶם
	their garment			their garments	
- f.	לְבוּשָׁן [1]	פִּיהֶן	מַלְכָּתָן	לְבוּשֵׁיהֶן [2]	מַלְכוּתֵיהֶן
2 m.	לְבוּשְׁכֶם [3]	פִּיכֶם	מַלְכַּתְכֶם	לְבוּשֵׁיכֶם [2]	מַלְכוּתֵיכֶם
	your garment			your garments	
- f.	לְבוּשְׁכֶן [3]	פִּיכֶן	מַלְכַּתְכֶן	לְבוּשֵׁיכֶן [2]	מַלְכוּתֵיכֶן
1.	לְבוּשֵׁנוּ [1]	פִּינוּ	מַלְכָּתֵנוּ	לְבוּשֵׁינוּ [1]	מַלְכוּתֵינוּ
	our garment.			our garments	

6. INFLEXION OF THE NOUNS WITH SUFFIXES.

Comp. pp. 3—8, and in reference to the numbers p. 22.

I. Nouns of the first form.

	1.				
sg. 1.	יַלְדּוֹ,	יְלָדוֹ		סִתְרוֹ	כָּפְרוֹ
2.	יַלְדְּךָ,	יְלָדְךָ		סִתְרְךָ	כָּפְרְךָ
pl. 1.	יְלָדָיו			סְתָרָיו	כְּפָרָיו
2.	יַלְדֵיהֶם (־ר)			סִתְרֵיהֶם	כָּפְרֵיהֶם

II. 1.				2.		
נַעֲרוֹ	פַּחְדּוֹ	פָּעֳלוֹ	חֶטְאוֹ	גַּלּוֹ	אִמּוֹ	חֻקּוֹ
נַעַרְךָ	פַּחְדְּךָ	פָּעָלְךָ	חֶטְאֲךָ	גַּלְּךָ	אִמְּךָ	חֻקְּךָ
נְעָרָיו	פְּחָדָיו	פְּעָלָיו	חֲטָאָיו		(אֶשְׁכֶם)	חֻקָּיו
נַעֲרֵיהֶם	פַּחֲדֵיהֶם	פָּעֳלֵיהֶם	חֲטָאֵיהֶם			

3.		4.	
מוֹתוֹ	לֵילוֹ	שִׁבְיוֹ	יָפְיוֹ
מוֹתְךָ	לֵילְךָ	שֶׁבְיְךָ	יָפְיְךָ
שְׁוָרָיו	תְּיָשָׁיו	לְחָיָיו	
מוֹתֵיהֶם	תֵּישֵׁיהֶם	לְחָיֵיהֶם	

II. Nouns of the second form.

	I.			II.		1.			
sg. 1.	יְשָׁרוֹ	זְקֵנוֹ	גָּדְלוֹ	שְׂעָרוֹ		שְׁמוּעֵךְ	קְרוּאֵךְ,	יָפֵהוּ,	יָפוֹ
2.	יְשָׁרְךָ	זְקֵנְךָ	etc.	שְׂעָרְךָ	יְרֵאֲךָ	שְׁמוּעוֹ	קְרָאוֹ	יָפֶיךָ,	יָפְךָ
3.	יִשַׁרְכֶם	זְקַנְכֶם*		שַׂעַרְכֶם	יְרַאֲכֶם			יְפֵיכֶם	יָפְכֶם
pl. 1.	יְשָׁרָיו	זְקֵנָיו		שְׂעָרָיו	יְרֵאָיו			יָפָיו	
pl. 2.	(־ֵ) יִשְׁרֵיהֶם	זִקְנֵיהֶם		שַׂעֲרֵיהֶם	יִרְאֵיהֶם			יְפֵיהֶם	

III. Nouns with stable first syllable

1.

sg. 1.	כְּתָבוֹ		שִׁמְעוֹ		
2.	כּוֹתְבְךָ				מִזְבַּחֲךָ
	(כּוֹתֶבְךָ)		שִׁמְעֲךָ	קָרְאֲךָ	
3.	כְּתָבְכֶם		שִׁמְעֲכֶם	קָרַאֲכֶם	מִזְבַּחֲכֶם
pl. 1.	כְּתָבָיו				
2.	כְּתָבֵיהֶם				
	בְּנוֹ (בֵּן),	בִּנְךָ,	בִּנְכֶם	(בָּנָיו)	בְּנֵיהֶם

2.

מִסְפָּרוֹ				זִכְרוֹנוֹ
מִסְפָּרְךָ	מוֹצָאֲךָ			זִכְרוֹנְךָ
מִסְפַּרְכֶם		מוֹצָאֲכֶם		זִכְרוֹנְכֶם
מִסְפָּרָיו				זִכְרוֹנָיו
מִסְפְּרֵיהֶם				זִכְרוֹנֵיהֶם
יָדוֹ (יַד),	יָדְךָ,	יֶדְכֶם,	יָדָיו, יְדֵיהֶם	

7. PARTICLES WITH SUFFIXES.

§ 266 *ad fin.*

בְּ־	מִן	אֶת־ (אֹת־)	אֶת־	כְּ־	(אֱלֵי) אֶל־
בּוֹ	מִמֶּנּוּ	אֹתוֹ	אִתּוֹ	כָּמֹהוּ	אֵלָיו
in him	from him	him	with him	as he	to him
בָּהּ	מִמֶּנָּה	אֹתָהּ	אִתָּהּ	כָּמֹהָ	אֵלֶיהָ
in her	from her	her	with her	as she	
בְּךָ	מִמְּךָ	אֹתְךָ	אִתְּךָ	כָּמוֹךָ	אֵלֶיךָ
in thee	from thee	thee	with thee	as thou	
בָּךְ	מִמֵּךְ	אֹתָךְ	אִתָּךְ	כָּמוֹךְ	אֵלַיִךְ
בִּי	מִמֶּנִּי	אֹתִי	אִתִּי	כָּמוֹנִי	אֵלַי
in me	from me	me	with me	as I	
בָּם, בָּהֶם	מֵהֶם	אֹתָם	אִתָּם	כָּהֶם (כְּמוֹ־)	אֲלֵהֶם
in them	from them	them	with them	as they	
בָּהֵן, בָּהֶן	מֵהֵן	אֹתָן	אִתָּן	כָּהֵן	אֲלֵהֶן
בָּכֶם	מִכֶּם	אֶתְכֶם	אִתְּכֶם	כָּכֶם	אֲלֵיכֶם
in you	from you	you	with you	as you	
בָּכֶן	מִכֶּן	אֶתְכֶן	אִתְּכֶן	כָּכֶן	אֲלֵיכֶן
בָּנוּ	מִמֶּנּוּ	אֹתָנוּ	אִתָּנוּ	כָּמוֹנוּ	אֵלֵינוּ
in us	from us	us	with us	as we	Similarly
					עֲלֵי עַל
					but always with *a*.

OF THE HEBREW LANGUAGE GENERALLY.

1. ITS HISTORY.

§ 1. The Hebrew language is a small branch of that stock of languages, which was widely spread over Southwestern Asia and a part of Africa, and which it is now customary to call the Semitic, according to Gen. 10. 21. From this parent stock the earliest to branch off was the Aramaic, in the North, or in *Aram*: but because the nations speaking the Semitic in the North lived greatly mixed with nations of other tongues, and were often subjugated by foreigners, the Semitic was less fully formed amongst them, and became gradually less pure than it was in the South, or in *Arabia*. Arabia, its principal home in ancient and modern times, was the place of its most peaceful and perfect development, and from thence it spread as far as Africa in the Aethiopic branch. The *Hebrew* language, really only a small branch of the great stock, and related most closely with the *Phoenician*, and, therefore, somewhat nearly with the Punic, although not so fully and perfectly developed in all respects as the Arabic, is nevertheless much richer and finer than the Aramaic language known to us, and has in addition this great superiority over all related branches, that, as the oldest language of the whole family which we are accurately acquainted with, it gives us in general the clearest representation of the original form, formative power, and flexibility of the Semitic: although some few things have been preserved in a fuller and fresher form in the kindred languages.

§ 2. The Hebrew, as it presents itself to us in the O. T., the remains of a once very extensive and rich literature, shows somewhat important differences with respect to style, locality, and age.

1. The *poetic* language differs from the prosaic in possessing greater copiousness, variety, and flexibility. It has, therefore, on the one hand, more faithfully preserved much from the past; on the other hand, it continually renews itself from the exhaustless treasures of the popular dialects, and also from the

tendency to independent self-developement; many things that appear new in the language of the poets assimilate to Aramaic materials, since the Hebrews after Moses and David came far more into close contact with Aramaic than with Arabic nations.

2. Many traces show that the ancient language had different dialects, which could not very greatly differ on account of the narrow limits of the language; they appear more clearly in older compositions and in poetry especially; the two songs of Debora, Judg. 5, the book of Hosea and the Song of Songs, supply clear and instructive examples of great differences, which can be explained only by assuming different dialects. And within the still narrower limits of the kingdom of Judah, a provincial author, as Amos or Micah, shows departures from the much smoother language and more accurate style of a Joel or an Isaiah, who always lived in Jerusalem.

3. Further, we have in the O. T. writings of the most different periods, some incontestably from Moses himself and from his time, most originating in the long series of centuries from him to the times of the Persian and even, in part, of the Grecian rule: so that on this ground alone great variety must arise. The period when the language flourished most is from the time of David and the great prophets to the eighth century B. C.

From the seventh century, B. C., the Hebrew language, § 3.
together with the whole of the old national life, declined more and more hopelessly; during the awakening of the old national vigour of Israel on the overthrow of the Chaldean kingdom, about 550—530, B. C., the language arose once again to a loftier height and a purer style, but from that time sunk again under the Persian and Grecian rule, without ever recovering again from its decline. And because in the times of this decline the government of the nation was mostly in the hands of nations speaking Aramaic, the language yielded so much the more easily to the Aramaic, as it was already naturally closely allied to this sister language, and might, therefore, easily pass over unobserved into it; by the time of the book of Daniel it was manifestly preferred in common life to write in Aramaic, and the Hebrew in its older form became more and more a purely learned language, comp. Neh. 8. 8.

2. ITS NATURE.

§ 4. As to its *essential nature* the Semitic, and with it the Hebrew, language consisted originally, as every language, of short monosyllabic elements or primitive roots, words at present discernible only by consideration and dissection, but found for the most part also in those linguistic stocks with which the Semitic was connected before its separation, the Sanscrit, or so-called Indo-Germanic, in the North, and the Coptic in the South. Remains of these primitive roots have been more faithfully preserved in many so-called particles, § 110: but the most living and important part of the language, the verb and the noun, has advanced far beyond this stage; around one main idea a number of accessory ideas and nicer distinctions have collected in the unity and solidity of a word capable of manifold formation; and hence *word-building* (form) is the prevailing principle of the Semitic stock. — In this word-building the Semitic excels the Sanscrit languages in possessing greater exactness and thoroughness in many respects, as the consequent distinction of gender both in the pronoun of the second person and in the third and second person of the verb: but in general it has not attained the degree of high perfection to which these languages have come. Its word-building has not attained the ease and readiness to follow the thought in all directions into its finest distinctions; and much that the language possessed in its fresh youthful days, e. g., the distinction of a neuter, it has lost again. Composition, which in the Sanscrit languages denotes a special and still higher stage of development, the Semitic has not attained to, with the exception of a few beginnings, § 270. On the contrary, it is a principle of the Semitic to place the words of a sentence simply side by side in the natural order of their sense; and also many conceptions which more accurate languages express by means of word-building, are indicated in this simply by important position, or repetition of the words, and by the force of the context.

§ 5. On the other hand, the Semitic has developed itself in other directions far beyond the early attainments of the Sanscrit, but

in this early effort after definite and thoroughly consequent formations has exhausted, as it were, its resources for new development. To this effort belongs preeminently its peculiar stable development of the *roots*. That is, for the formation of the main element of language, the verb and the corresponding noun, three stable sounds are regularly demanded, which, however, need not possess the compactness of one syllable: these three stable fundamental sounds constitute the *root* of a word, which may not contain fewer, and rarely contains more. By means of this thorough-going law of the *triliteral* but *not necessarily monosyllabic root*, the language obtains

1) this advantage, that thereby an unusually great number of roots for actual use are produced from the few and often very short primitive roots, by which means the significations are continually more definitely marked off, and the want of composition, § 4., is less felt, as הָלַךְ = *ire*, but שׁוּב *redire*, and as from the short primitive root קַץ come קָצַץ and קָצָה *to cut*, קָצַר *to shorten*, קָצַב or חָצַב *to cut off*.

2) Since the roots, further, may extend themselves within their fixed limit in almost any desirable combination of sounds (§ 118), regardless whether all the sounds can be brought into one syllable or not, the language receives thereby a decided inclination to become *polysyllabic* and rich in vowel sounds, since such arrangements of sounds as *katb nafl npal* must of themselves fall into two syllables. But there follows from this

3) greater softness and liquidity of the vowels within the three stable sounds, since the language is rarely able to combine such different consonants under one vowel. And consequently the word-building has, finally, availed itself of this flexible internal vocalisation, in that it changes the vowels as to position and character within the roots and stems with every different qualifying addition; and this *internal word-building by vowel changes* is a main peculiarity as well as excellence of the Semitic, whereby it accomplishes much by slender means. Of root-vowels in these languages, therefore, nothing can be said (excepting certain vestiges of an older language, § 113), save that *a* is everywhere the primary vowel.

§ 6. The peculiarities described in § 4. sq., are distinctive marks of the Hebrew as of all the Semitic languages: and these established peculiarities are explained only by the primitive history of the development of all linguistic stocks. But within the circle of the languages related to it the Hebrew has very much peculiar, partly in reference to its entire construction, derived from the most distant primitive time, — partly, in reference to its final, cultivated development, obtained from more historical times. For whilst in the Semitic generally a liking for great brevity of expression has been acquired, this tendency has been very peculiarly developed in the Hebrew, as the language of the highest Oracle and the purest Religion, mainly formed by great Prophets, so that it has become, as it were, the eternal mother-tongue of all true Religion, in which the most rigid and exact simplicity prevails along with the most beautiful copiousness and clearness of thought. And this peculiarity has coloured more or less the Greek language of many Hellenistic books as well as those of the N. T.

§ 7. One of the things that Hebrew Grammar has to do is, therefore, to show the medium place of the Hebrew, first, in its own immediate circle, between the Arabic and the Aramaic, and, then, as a Semitic language in relation to other stocks, between the most fully developed (Sanscrit) and the less fully developed (Coptic, Turkish, Malay, Chinese) languages. But this must be specially remembered, that the Hebrew, although it is a very primitive and peculiar language, expresses in its own way all the thought of human discourse with perfect clearness.

FIRST PART.

OF SOUNDS AND THEIR SIGNS.

INTRODUCTORY.

In the sounds of the Hebrew as a polysyllabic language essentially three stages come into consideration: the *syllable* having the vowel as its centre, the *word* held together and united by the tone, and the complete sense of all the words of the sentence having the *pause* as its destination. § 8.

In every language sounds are much earlier than their written signs, so that these cannot be well understood without an accurate knowledge of those. But since the sounds in Hebrew have come down to us in a written character which has passed through the most various changes and forms, they must be explained with constant reference to their signs and their history. We begin, therefore, since a table of the signs has been given p. 1, with a short history of them.

1. EXTERNAL HISTORY OF THE PURE ALPHABET.

The Semitic letters are the Alphabet, so named from them, § 9.
of which the Hebrew is only a single ancient branch. From all existing traces, it must have been invented in prehistoric times by a Semitic people, since its peculiarities suit only the Semitic languages with their numerous gutturals, and for these languages it is in general quite sufficient. Formed from the Egyptian ideographic character, one of the oldest and simplest methods

of writing, by new creations it has been developed with infinitely greater perfection in this way, that for each of its 22 consonantal sounds a distinct sign is appropriated, which is the image of an object whose name begins with this sound, so that this name serves likewise for the name of the letter; as ג *gimel* (i. e. *camel*), the picture of this animal, stands for the letter *g*.

§ 10. Since the time when historical traces of the Semitic character appear, it has divided, in the lands immediately bordering on Palestine, into two species with somewhat distinctive characteristics. The western branch, which has become especially famous in the Phoenician character, was also the character of the ancient Hebrews till sometime in the last cent. B. C., and was preserved still longer amongst the Phoenicians, and longest of all amongst the Samaritans, whose Pentateuch must still be written in this antique character. Its features are antique, stiff and angular, without much proportion and beauty. On the other hand, the eastern branch, in the lands of the Euphrates and Tigris, named by the later Jews the *Assyrian* character, and essentially the same as the Syrian, became much more flexible, circular and regular, and at a somewhat early period changed into the Cursive. The influence of eastern biblical learning among the Jews, which was so greatly in the ascendant from the 6th cent. B. C., must have been in the last centuries B. C. increasingly favourable to this more regular and agreeable character, and have so largely supplanted the older character, that in the Middle Ages scarcely a faint remembrance of the older and proper Hebrew alphabet was retained. — Still, the old character was retained on the coins till the first and second centuries A. C.*

§ 11. The more modern character, which has but very little altered since it became through the learned Jews the sacred character of the O. T., has in accordance with its peculiar development great regularity, simplicity and straightness of form, and is therefore called כְּתָב מְרֻבָּע *quadrate* character. The letters are disconnected on principle, and there are only 5 final letters: ך ן ף ץ, in which the stroke that is at other times bent inwards is prolonged below

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* See the paper upon these coins in the *Göttingische Gel. Anz.* 1855, p. 641 sq. *Nachrichten* p. 109 sq.

the line, and ם, which as a completely closed figure denotes the end of a word. It is also a constant rule, that the word must end with the end of the line, and yet all lines be of the same length: if the last word would not fill up the line, usually some letters are widened: of this kind the 5 following are met with in common type: ﬡ ﬣ ﬥ ﬦ ﬨ.

The tabular order of the 22 letters was fixed at an early period essentially as at present, as the alphabetic poems of the O. T. show; it certainly originated together with the names of the letters, which have a Semitic though not Hebrew origin, from an older Semitic people. At present it is not clear upon what principle this order was adopted, since it is only occasionally in the Alphabet that such letters are arranged together as by their nature (as ד, ג, ב, the 3 clear mutes, ל, ם, ן, 3 liquids), or their names (as י *hand*, כ *the hollow of the hand*) are related. § 12.

In writing words and sentences, connected letters are written in Hebrew, as in most Semitic books, from *right* to *left*, and must so be read.

The later Jews have used the alphabet for numeral signs, following the example of the Greeks: א—ט for 1—9; י—צ for 10—90; ק—ת for 100—400; the numbers 500—900 are indicated either by combining ת 400 with other hundreds, as תש 700, or by the final letters ך, ם, ן, ף, ץ, as ך 500, ם 600; 1000 is א again, but with two points above it א̈. But for יה 15, which two letters might also represent the divine name Jahve, and are avoided, therefore, from reverence, טו 9 + 6 is used. — But the first certain traces of the use of these numeral signs are not met with earlier than upon the Jewish coins of the first century A. C. § 13.

2. INTERNAL HISTORY OF THE ALPHABET.

I. The ancient written character was by nature very brief and parsimonious, confining itself to what was necessary. Hence it expressed a *double consonant*, which is not divided by a vowel or Sh'va, merely as a single one, because it seems to be only somewhat lengthened, leaving it to the voice to distinguish: as דבר *dabber*, ממנו *mimménnu*, comp. § 21. § 14.

It was preeminently, at least in its prevailing principle, a merely consonantal alphabet; and could longer retain its element-

ary state, since the vowels in the Semitic, acc. § 5, define rather the nicer differences of the meaning of a derived word than the roots, and can, therefore, be more easily supplied from the connexion by one who is acquainted with the language and the book. Yet this principle could not in any wise be maintained with perfect strictness, because in certain unusual cases two vowels followed each other (as in *gôi galûi*) both of which could not be left unrepresented in writing. And thus a commencement in vowel-writing was made within this ancient alphabet, which advanced for the sake of clearness from these necessary cases to others less necessary, and increased with the progress of time. Nevertheless with these changes, the alphabet remained the same in this respect, that only the appropriate consonantal signs were used to express the vowels, namely, ו and י, whose sound, acc. §§ 52—57, often melts into *û* and *î*, for *û* and *î*, as סור *sûr*, דין *dîn*; far less frequently א in the middle of a word for *â*, as קאם *qâm*, Hos. 10. 14 (later it is used for *ê* also, acc. § 65, as ראש *rêsh*, even ינאץ *janêss* § 141), since א is not a semivowel but an aspirate.* Accordingly a peculiar method of writing the vowels was adopted, the rules and history of which are as follows:

§ 15. 1. The vowel, if it immediately follows the consonant, as is usually the case, being, therefore, so closely connected with it that the consonant cannot be pronounced without it, is not written: but the second vowel of the syllable must be written, as the *i* or *u* of the diphthongs *ai au*, formed acc. § 29: די *dâi*; similarly בית *bâjith*, acc. § 146, or the *i* after *û* in גָּלוּי § 149; hence the contracted diphthong *ae ô* thence arising is also most naturally so written: ביתך *baeth'ka*, מותם *môtham*, קול *qôl*. But also an *ô*, unchangeable by nature or become so, was often indicated, with *î* and *û* as well, because of their strength: גדול *gadôl*, נירש *nîrash*, especially at the end of a word: גלוי *galûi*.

The use of the letters ו י as vowels having been thus introduced, it became gradually more and more frequent, with this limitation, however, that they are, even later, but rarely

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* In the Greek alphabet א became subsequently distinctly α, ה ε, ח η, ע ο.

used for the merely tone-long sounds *ē ō*, especially *ē*, and whenever used are more frequently put in the tone-syllable and that next to it than farther from the tone, where they may be omitted even for the contracted diphthongs: היניק *haenîq*, ינקהו *jêniqéhu*, יוליך *jôlîk*, יליכהו *jôlîkûhu*. But for a short vowel in the middle of a word they are never written, with the exception of the radical *é* of a class of roots, shortened merely by the tone: תגלינה *tigléna*, § 198.

Subsequently ו began to be put before a middle-syllable (§ 27) for *u*, as הוכה *hukka* (*he was smitten*, acc. § 131 from the root נכה).

2. The vowel closing a final syllable has special characteristics, having a free and unobstructed pronunciation, and having often great importance in the meaning of the word: it is, therefore, more constantly, and in monosyllabic words necessarily, represented by a character, whether it have the tone or not; namely, so that § 16.

1) *i* and *u* closing a syllable were represented by י ו: ידי *jadí*, כתבתי *kathábti*, כתבו *kathbû*;

2) but for the sign of the other vowels ה is used, inasmuch as this letter as an aspirate shows that the word must end in a vowel; ה was therefore written for *-a*: גלה *galā*, מלכה *malkā*, אכתבה *ekt'bâ*, and might be omitted only when the *-a* alone did not determine the force of a root or an ending, as כתבת *kathábta* (*thou wrotest*) more frequently than כתבתה, § 190; further it was written for *-e* and *-o*, both for *-ē* and for *-é* (§ 86): שלמה *Sh'lômô*, איה *ajjē*, זה *zé*, and for *-o* especially if it did not arise from *au*, since in that case ו is more natural, acc. § 15, although it sometimes varies: שילה and שלו, the name of the town *Shilô*. Very late and rarely א began to be written in these cases for ה.

3) To indicate a very strong final *-û -î* and also *-ô*, א as an aspirate might be appended after ו י (as in German *h* is often added to indicate the lengthening of a vowel), but this is rare in Hebrew: הלכוא *hāl'kû*, Josh. 10. 24, נקיא *naqî*, רבוא *ribbô*, § 165.

3. A vowel beginning a syllable has before it, § 24, at least the softest aspirate (*spiritus lenis*), instead of a stronger consonant: the Alphabet, therefore, remains in this case true to its primary principle, inasmuch as it uses א instead of any other § 17.

consonant, and its representation of the vowel accords with what has been said above; thus

1) in the beginning of a word, where this case must be most frequent: אמר may be, e. g., *'amar* or *'emór* or also *'ômer*, although for the latter vowel אומר may be more plainly written, acc. § 15; therefore the orthography of the proper name אישי, 1. Chron. 2. 13, denotes that it may not be pronounced ישי *Jishâi* but *Ishâi*, acc. § 53. The very frequent *û*- (*and*) only is always written ו simply: וביח *ubaeth.*

2) at the beginning of a syllable *in* a word: צבאוח *Ssba'ôth* § 74, ערבאים *'arbi'im* § 55.

Whenever, therefore, the same letter had to be written twice as consonant and vowel, it was preferred to write it only once: לוים *l'vîjîm*, גוים *gôjîm*, sometimes even at the end of the word גוי *gôjî*, Zeph. 2. 10. But in the similar case אמר *'ômar* (I *say*, r. אָמַר) was written invariably for אאמר, as might be expected from § 18.

§ 18. II. The old, pure character confined itself in general very faithfully to the actual sounds of the spoken language, and retained only in few cases the sign of a sound which was no longer audible, or was altered, as י in the suffix יו- *-âv*, acc. § 43; יאכל *jôkal* for *jâkal*, § 37.

Where, however, א, acc. §§ 72—75, parts with its breathing, thereby becoming inaudible generally, the character is mostly retained notwithstanding: such cases as אתנו *athânu*, חולי *têz'li*, שו *shâv*, for אתאנו, תאולי, שוא are more infrequent; still א is more easily omitted when it stands by a preceding א, acc. § 17, as אזין *âzîn* for אאזין, § 192. א may also be retained even when it has no breathing and comes after an entirely incongruous vowel: ראשון *rîshôn* for *r'îshôn* (*first*) § 163, for which after a time רישון was written: but the incongruous vowel may be seen behind the א: ראישון, קראוח *q'rôth* (*to call*).

§ 19. III. The finer reading-signs for the tone of words or the divisions of the sense (pointing) were almostly wholly unknown in connection with the old alphabet: probably it used only a greater space after the end of a section, and a double point **:** at the end of a verse, perhaps also (as the Samaritan text) a stroke

over words of doubtful meaning to remind the reader, e. g., דבר, i. e., *déber* (*plague*) must be read not *dabár* (*word*).

Over one or more letters, which it was thought desirable to mark as doubtful or incorrect, a large dot was written, as לוּלֵא, ψ. 27. 13: subsequently these were called *puncta extraordinaria*, in distinction from those described § 20.

3. LATER POINTS, OR PUNCTUATION.

Since, then, the ancient Alphabet continued so meager and imperfect in those respects described in §§ 14—19, but at the same time came to be more and more looked upon in the centuries after Christ as sacred and unalterable, even in all externals, there was formed gradually in the Massoretic schools of learning a set of reading signs to illustrate and complete it, the so-called *punctuation*. This system became all the more comprehensive and exact for having been formed purely in a learned manner to facilitate the understanding of a most sacredly reverenced character. In common usage, however, it was always looked upon as merely a later addition for establishing the correct reading (*Q'rî*), and, therefore, carefully distinguished from the ancient text (*K'thîb*) by means of very fine points and strokes, and was never transferred into the rolls of the synagogues used in public. Since, therefore, the *Massôra*, or the grammatical doctrine of the schools, could not venture to alter the letters of the text that had been received as sacred, the consonants of the *Q'rî* were written only in the margin, but their points were written in the text where the consonants of the margin should be read; as ψ. 126. 4: § 20.

שׁוּבָה יְהוָה אֶת־שְׁבוֹתֵנוּ | שביתנו

that is, שְׁבִיתֵנוּ is to be read. In the case of a few words only, which occur very frequently, the letters in the margin were omitted, as being easily supplied by the reader, which is now called a *Q'rî perpetuum*; especially in the case of the divine name יהוה, i. e., *Jahve*, which should be read אֲדֹנָי, but is

now written merely as יְהוָה;* in the case of the name of the city יְרוּשָׁלַםִ, which according to the vocalisation ought properly to be written ירושלים; and in that of the pronoun הִוא when it is used as a feminine, and the reader is directed to read הִיא instead of הוא.

This system of punctuation may be compared with the Greek accents and points, but still better with a very similar system of reading-signs in the Syriac bibles, and gives us the old language as the most learned schools conceived and understood it: it has also in its present highly developed form manifestly been formed gradually from smaller attempts by various changes, and does not come down to us in all manuscripts and impressions without variations. And this supplementing of the ancient character concerned most of all the tone of the whole sentence, §§ 95—100, the vowels, §§ 29—31, a good deal, the consonants, §§ 21, 48, 50, but little.

§ 21. In the last particular, the most important, and in general the oldest sign, is a point in the middle of a consonant, which points out generally the hard pronunciation of its consonant. This pronunciation takes three very different forms. In the two first of these, which are the most frequent and most important, the point is called *Dágesh* (i. e., a prick, *punctum*):

1. The point, immediately after a full vowel, denotes that the consonant is to be spoken *double* (§ 14), and, therefore, harder, or rather, with a greater stress than usual, as סַבּוּ *sábbu*, יָסֹבּוּ *jasobbu.* In this case it is called usually, but very unsuitably, *Dagesh forte;* the name *Dagesh fortius* would be better.

At the beginning of a word this Dagesh is found, but only in certain cases, in close conjunction with what precedes, § 92.

2. In reference to the point as so-called *Dagesh lene,* which might be better called *Dagesh simplex,* see §. 48.

3. If ה at the end of a word, where it has generally no consonantal power, acc. § 16, is nevertheless hard, i. e., a

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* Because of the frequency with which this word occurs, and for convenience sake, simple Sh'va instead of the compound one, § 30 sq., has remained under the י. The form Jehovah is purely a modern mistake.

consonant, this point is inverted in it, but in this case under the name of *Mappîq*: בָּהּ *bâh*, גָּבְהָהּ *gabáh*, גָּבֹהַּ *gabôªh*.

The opposite of the point of hardening in all these cases is a horizontal stroke written above the letter, indicating the softer pronunciation, which is called *Rafe* רָפֶה, i. e., *soft*: בַּקְשׁוּ, עֶזְבָה, צָרָה, i. e., these three words are not to be read בַּקְּשׁוּ with *Dagesh forte*, עֶזְבָּה with *Dagesh lene*, צָרָהּ with *Mappiq*. But this sign is used but rarely in common copies.

The Hellenistic pronunciation of some consonants and some vowels especially, according as it is known to us from the LXX, the N. T., and other Greek memorials, departs somewhat from that formed in the Massoretic punctuation. These were dialectic differences, just as subsequently the Massoretic punctuation was retained in a purer state amongst the so-called Portugese Jews, but was corrupted amongst the so-called Polish. In our description of the sounds, we take as the foundation the Massoretic pronunciation as in general the finest and most correct. § 22.

I. SOUNDS IN SYLLABLES.

1. IN GENERAL.

According to § 5, the Semitic is partly distinguished by its vowel wealth, not suffering large collections or groups of consonants, and especially never beginning a syllable with several closely connected consonants, as *clam*, κτείνω. The Hebrew, however, not the richest in vowels of the Semitic languages, has in general lost the power to retain a short vowel in a simple syllable, as in the Arabic *kătălă*, the Greek ἐγένετο; only when *the tone supports the short vowel can it remain in a simple syllable*, § 25, in all other cases, excepting a few depending upon special causes, § 40 sq., it has disappeared. § 23.

Nevertheless, the Hebrew has never become very poor in vowels: the word-tone retains near it the fuller vowel sound, both after (as in כָּתַבְתָּ, § 190, קֹדֶשׁ, § 146) and before it (the pretone, as the *ā* in כָּתַב, § 87); only from the second syllable before the tone is the vowel pronunciation lessened as much as possible, § 88.

Through this decrease of light and short vowel pronunciation, the actually remaining vowels have become somewhat heavier and less agile: whence arises this law especially, that *an originally short vowel remaining in a simple syllable* from some cause is *forthwith lengthened into a long one* in order to maintain its position, §§ 60, 69, 87. A more partial result is this, that the vowel of noun-forms, which incline to a heavier vocalisation, obtains a firmer position by doubling the following consonant, §§ 155, ad fin., 187, sq., 214.

§ 24. A full Hebrew syllable, therefore, has a firm vowel, firm either by nature (length), or by its position before a following vowelless consonant, or lastly by the word-tone, and this vowel regulates the syllable, and the extent and nature of syllables may be best determined by it:

1. This vowel must be preceded by a simple consonant, from the softest aspirate (the Greek *spiritus lenis*), the presence of which is most easily observed in the middle of a word, after a closed syllable, יִשְׁאַל *jish-'al* (not *ji-shal*), אֹמַר *'ômar*, וּמִן *'umin* (where the א is wanting according to § 245), אֶכְתֹּב *ektób*, — to the firmer and the firmest consonants, as הַר *har*, לוֹ *lô*, לֹוֶה *lô-vé*, מִכְתָּב *mik-tab.*

A double or otherwise closed sound can never precede (acc. § 5): but another single consonant may precede any consonant introducing the vowel of the syllable, the first consonant being carried over to the next syllable by a hurried, unformed vowel. If the Hebrew were as rich in vowels as the Arabic, this most rapid precursory sound would be a distinct short vowel: but it is really only an indistinct commencement of a vowel, which most resembles the most rapid *e*, as כְּסִיל *k'sîl* or *k*^{e}*sîl*, not *xîl*, לְאִישׁ *l'ish* or *l*^{e}*îsh*, נְהִי *n'hî*, and in the middle יִלְמְדוּ *jilm'du*, קֹטְלִים *qô-ṭ'lîm.*

More than one such imperfect vowel cannot precede, so that for two consonants coming together in this way a distinct vowel must be adopted. For this purpose, acc. § 40, *i* (*e*) occurs most frequently: but where *a* or *o* (*u*) has been indigenous in the stem-form, §§ 212, 226, or is otherwise near at hand, § 245, the first consonant adopts this more definite vowel.

2. A simple or open syllable, i. e., a syllable closing with the vowel, as בְּכָה *b'kā*, לִי *li*, יָקוּמוּ *jāqûmû*, has regularly a long vowel, whether it was originally long, or a short one lengthened as standing in a simple syllable, acc. § 23; all exceptions from this rule rest upon special reasons. — A compound or closed syllable, i. e., a syllable ending with consonants, as בַּת *bath*, הִגְדַּלְתְּ *higdalt*, has, on the other hand, a more compressed, and so short vowel; and only by the added power of the tone can the vowel be long, as בָּם *bâm*, קוֹל *qôl*, מַלְכָּם *malkâm*, תְּקֵמְנָה *taqēmna*, although not without limitation, § 35. § 25.

A compound syllable before the final syllable can close with but one consonant: the final syllable, which has a less restricted sound, may close with two consonants, but only if the last of the two different consonants is one of the 8 mutes, which close with firmness, § 47, as אַרְדְּ *'ard*, נֵרְדְּ *nerd*, קֹשְׁטְ *qosht*, יַשְׁקְ *jashq*, יִשְׁבְּ *jishb*, כָּתַבְתְּ *kathabt*. If the final consonant is not one of these 8, a short, toneless, *helping vowel*,* creeps in, as תֵּפֶן *té-fen*, for *tefn*; and this vowel often occurs in other cases, especially in the constant classes of nouns of this kind, § 146, as מֹלֶךְ *mṓlek* for *molk*. § 26.

Those syllables the last consonant of which is also the first consonant of the following syllable, form in many respects a secondary class of compound syllables, as the first syllable in קַלּוּ *qállu*, בִּתּוֹ *bittô*, כֻּלָּם *kullâm*. Before a double consonant the vowel is not so compressed as before two different consonants, and may oftener lengthen itself when the reduplication ceases: hence these *middle-syllables* have many peculiarities, §§ 34, 84. § 27.

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* This name, as commonly used, is unwillingly substituted by the translator for the author's name *hinterlautig*, *aftersounding*.

§ 28. Another subordinate class of compound syllables is composed of those whose final consonant instead of closing wholly and abruptly its syllable, rather forms a transition to the following one, as בִּכְתֹב *bik'thob*, חִקְקֵי *chiq'qae*, not *chiqqae*; these may be called *loose-compound*, or *half-open* syllables. For the individual instances, see § 48.

In order to mark more decisively, by a sharper separation of the preceding short vowel, a syllable as not a close-compound one, the first of the two consonants in the middle of a word is sometimes doubled, and the Dagesh used for this purpose, § 21. 1, may be called the dividing Dagesh (*D. dirimens*), as הֲלְּךָ from לְךָ *to thee* and the הֲ־ of interrogation, § 104, עִנְּבֵי in the *status constructus pl.*, from עֵנָב *uva*, § 212. 2: also אֶכְּרֶהָ (*I buy*), Hos. 3. 2, belongs here; and in שִׁבְּלֵי Zach. 4. 12, from שִׁבֹּל, *branch*, the rapid vowel, § 31. 2, serving a similar end, is added.

2. THE VOWELS (SUBSTANTIVE SOUNDS).

§ 29. Of the three primitive vowels the primary and simplest is *A*; its two opposites *I* and *U*. Each of them becomes essentially long by reduplication, *â î û*; and from *a* + *i*, *u* arise the primary diphthongs *ai*, *au*. But *e* stands between *a* and *i*, and *o* between *a* and *u*, and in Hebrew both of these vowels have become very frequent, and *e*, moreover, in very different varieties. Further, the long vowels are in Hebrew either long by nature, or merely tone-long, acc. § 86; the latter are here denoted by *ā ē*, etc., the former by *â ê*, etc. And since a firm short vowel can be maintained only by a full syllable, acc. § 21, sq., rapid vowels, i. e., such as cannot form a syllable, and even vowels weakened to the indistinct beginnings of vowels, § 21, are given rise to.

Vowel - signs.

1. For the *vowels* themselves. A tabular view of them with their names is this:

	A. E. I.		O. U.
	1. A.	2. E. I.	3. O. U.
Pure long	◌ָ ā Qámess.	◌ֵ ē.	◌ֹ ō Chólem.
Pure short	◌ַ ă Páthach.	◌ֶ ĕ Ségol.	◌ֳ ŏ Qamess chatúf.
Medial sounds		◌ִ i Chireq.	וּ u Schúreq or ◌ֻ Qibbûss.

Here, however, ā ē ō indicate generally the length of these vowels with no reference to the distinction of § 86, founded in the nature of the language. From this table it appears

1) that *i* and *u* are not distinguished as to length;

2) that for *u* two signs are available, according as this sound is already expressed in the alphabetic character by ו, § 15, in which case a point in the middle of the ו was thought to be enough, or not, in which case a more definite sign had to be used; and often both ways of denoting the vowel occur in the same word, according to the arbitrariness of the old character, § 15, as אֻלַי and אוּלַי, כְּרֻבִים and כְּרוּבִים, הֻכָּה and later הוּכָּה.

3) The most remarkable peculiarity is that ā and ŏ are represented by the same sign and have the same name *Qamess*, only that the sign for ŏ is called more definitely חָטוּף, i. e., *rapid* or short *Qamess*. This must arise from a somewhat early confusion of the sounds *a* and *o* in certain countries and schools: but since thereby all laws of languages are upset, it is better always to distinguish the sounds notwithstanding the sameness of the sign.

This can be done, however, only by a knowledge of the language itself, whence it appears that *a*) ◌ָ in an accented syllable must be ā,

but in an unaccented compound syllable *ŏ*: יָשֹׁב *jâshob*, לָמָּה *lâmma*, כָּסּוּ *kossû*, though it is sometimes *ŏ* with an *accentus conjunctivus* (§ 97): עָב *ŏb*, Ez. 41. 25; — β) before the tone ָ in a compound syllable must necessarily be *ŏ*: אָרְכּוֹ *'orkô*, but in a simple syllable it is only exceptionally *ŏ* in קָדָשִׁים *qôdâshîm*, שָׁרָשִׁים *shôrâshîm*, § 186. 2; but since, acc. § 96, Métheg may be written before every fraction of a vowel, even the smallest in a loose-compound syllable, ָ is generally before Métheg *â*: כָּתְבוּ *kath'bû*, but possibly *ŏ*: שָׁמְרָה *shom'ra*, ψ. 86. 2; קָרְבָּן *qor'bân*, § 163. — γ) Similarly it is generally *ŏ* before Maqqef, § 100, since when it is *â* Métheg is written: תִּסְפָּר־לִי *tispor-lî*, שָׁת־לִי *shâth-li*, Gen. 4. 25, although this Métheg is sometimes omitted: מְנָת־ *m'nâth-* ψ. 16. 5, acc. § 187. — δ) ָ before ֳ, § 31, is usually *ô°*, because the most rapid *o*, acc. § 60, is generally only the echo of the preceding *o*: מָאֳסָם *mô°sam*, then further מָאָסְכֶם *môoskem*, acc. § 60: yet it may also denote *â* in accordance with the meaning of the word or the context, as the word בָּאֳנִי 1 Kings 9. 27, because according to the context it is here necessary to read the article (§ 244), *bâ°ni* (*in the fleet*).

After the copists had begun to insert these vowel signs, they often came into collision with the old vowel letters, § 15 sq.; but though in that case a double writing of the vowel occurred, both nevertheless held their ground, the vowel letter, because it was a principle not to alter the letters of the text, and the vowel sign, because it represented the sound much more accurately. When both occur together, the old grammarians call that *scriptio plena*, as קוֹל; if not, *scriptio defectiva*, as קֹל. When in the old character ו י א ה are placed not as consonants, e. g., ו and י in קוּם, לִי, א in קָרָא, they were called *literae quiescentes* in contradistinction from a *litera mota* (i. e., audibly spoken), e. g., ו in צִוָּה *ssivva*; whilst an א in a case like הָלְכוּא, § 16. 3, was called *litera otians*. Yet these names are partly needless, partly incorrect, and easily misleading.

§ 30. 2. The antithesis of the vowel signs is the sign of rest ְ, called *Sh'vâ*, marking the absence of a full, i. e., distinct vowel. From § 24. sq. it appears that this absence is possible in two main instances:

1) with a consonant which depending upon the preceding vowel closes the syllable, as נִמְשַׁחְנוּ, whilst letters which have no consonantal sound after the vowel, from some cause or other, are left without this sign: קָרָאתָ, תִּינַק, the י in עָרָיו. The sign is not written under the consonant closing a word as in אִם, קְמַתֶּם; but if the word close with two vowelless consonants, both have the sign, because the case is exceptional, § 26,

and properly cases like חָטְּא belong here. For the sake of calligraphy ך has always Sh'va: בָּךְ.

2) with the consonant which, acc. §§ 24. 39, may precede with a fragmentary vowel any syllable, either at the beginning of a word: לְוֹ, or after a simple syllable with a long vowel: כָּתְבוּ *kāth' bû*, or after a compound syllable: מַמְלְכוֹת *maml' kôth*, כִּתְבוּ *kit-t' bu*. Because this Sh'va conveys an indistinct but yet *audible* commencement of vowel, it has been called *Sh' va mobile*, and the first *Sh' va quiescens*.

3. The intermediate stage between a full vowel and an indistinct fragment of a vowel is filled up by the rapid or *Chatēf* vowels *ă ĕ ŏ*, § 39, which on favourable occasions appear in the stead of no vowels: hence the punctuators in that case left the Sh'va in its place, but put after it one of these more distinct vowels: ֲ *Chatef-Páthach*, ֱ *Chatef-Ségol*, ֳ *Chatef-Qamess*. They are used: § 31.

1) most with the aspirates, acc. §§ 59 sq., 65; but the rapid *a* which creeps in at the end of a word between an aspirate and a heterogeneous vowel, § 64, is in most M.S.S. and in our editions not expressed by ֲ, but by the full Páthach, with the special name of פַּתַח גְּנוּבָה *Pathach furtivum*: שָׁמֵעַ, שָׁמוּעַ.

2) They are sometimes found under unaspirated consonants to denote a *very loose*-compound syllable, § 28, especially after *u* or *i*: רֻטֲפַשׁ, § 131, more rarely after *a*: הַבְֲרָכָה (from the הַ of interrogation, § 104, and בְּרָכָה *blessing*), Gen. 27. 38, or if the consonant, acc. § 83, has given up its reduplication, and might, therefore, be drawn incorrectly into a close compressed syllable: תְּאַלְּצֵהוּ; rarely after a long vowel: תְּבָרֲכֵנוּ with ר, § 51, and in all cases the most when the same sounds follow each other: גַּלֲלוּ, Gen. 29. 3. Here *ă* is everywhere met with, never *ĕ*; *ŏ* occurs only as an echo of *u*: לֻקֳחָה־, § 41, or, from quite another reason, as an extraordinary remnant of its full vowel, acc. § 40: יִרְדֳּפֶךָ, § 251, from יִרְדּוֹף, Ez. 35. 6, כְּתֻנּוֹת, § 260.

Change of vowels.

§ 32. Originally the sense alone determined the different vowels. But apart from that, the vowels in Hebrew are subject to considerable changes through the influence of *softening*, *flattening*, and *shortening;* whereby has arisen great vocalic variety and multiformity.

I. In reference to the tendency of the language to *softening*, or a softer pronunciation of the vowels,

1. the *A*-sound maintains itself with considerable purity in many cases, as in the pretone, § 87, but nevertheless often changes into *E*: namely, *in* and *after* the tone, 1) chiefly in the cases מֶלֶךְ, גְּבֶרֶת, §§ 146, 173, where short *a* becomes *é* before the helping-vowel *e* by a sort of resonance; — 2) in a few cases like כֵּן, גֵּו, for כַּן (*basis*) גַּו (*back*), where the final consonant as originally double, furthers the lengthening of an *ā* into *ē*, § 255; — 3) in such combinations as לְעוֹלָם וָעֶד (*for ever and ever*, from עַד) on account of the many *a*s, comp. § 104; further — 4) in the interrogative מֶה and a few endings in -*ā*, where *ā* can become *é* or *ē*, §§ 104, 173. — Before the tone, where this *E* is further changed into *I*, acc. § 34, the short *a* is more rarely softened: אִכָּר (*husbandman*), acc. § 155.

On the other hand, long *a* in compound syllables and before the tone, remains firm very constantly.

Besides, *e* occurs for *a* in certain cases with the aspirates, §§ 62, 65, 70.

§ 33. 2. Short *ĭ* and *ŭ* interchange with *e* and *o* rather according to the tone merely, whereby the distinction between the original *i* and the *i* arising from *a* through *e* is lost. They are changed 1) after the tone into the broader and flatter sounds *ĕ ŏ*, comp. § 232, in the tone into the tone-long vowels *ē ō*: וַיָּרֹץ *vajjáross*, from יָרוּץ, § 232, כֹּל for *kull*, § 82; but *á* also may be used for *ē* in a compound syllable, as a vowel that is stronger than *ĕ*, as בַּת (*daughter*) for בִּת or בֵּת, comp. § 93.

But *ĕ* is sometimes met with in the tone, in the word אֱמֶת (*faithfulness*) and in suffixes like ־ֶנּוּ, because these forms have but just arisen from *amitt* and -*innu*, and in a few other cases: שֶׁכֶם, § 147, דֶּבֶר § 141; further in a few cases where any vowel finds a place merely on account

of the tone, as in the pausal suffix ךָ, § 247; and when *é* in the tone arises from longer vowels by softening or flattening, §§ 31, 38, 91. Short *i* in the tone is retained only by עִם *with*, מִן *from*, אִם *if* because these particles are looked upon as prefixed words, § 241.

On the other hand, *ĭ ŭ* 2) before the tone syllable endeavour to remain: *ĕ* as a somewhat broader sound remains in some cases before suffixes, §§ 255, 257, and often supports itself with weaker consonants upon the pretone syllable, as יֶהְדֹּף, § 138, מֶרְכָּב, § 160, but in general sharp *i* prevails before the tone. There is a difference in reference to the sharp, thin *ĭ* and the *ŭ*, since *ŭ* as rounder and fuller mostly gives way in a compound syllable to *ŏ* again, and stands firm only before suffixes, if shortened from *û*, § 257, and from a special cause, §§ 145, 169, with the similar consonant *m* of participles, as מְקֻטָּר. On the other hand, in middle-syllables § 27, where the vowel may be more sharply spoken, the sharper sounds *ĭ ŭ* are everywhere very steadfast, as בִּתּוֹ (*his daughter*), בַּרְזִלּוֹ, כֻּלּוֹ, from בַּת, בַּרְזֶל, כֹּל; *ŏ* sometimes remains, especially only before suffixes, as יְחָנֵּנוּ (*may he be gracious to us*), from יָחֹן. § 34.

Long *î* and *û* are very strong vowels, which may arise by the greatest extension of *ē* and *ō*, §§ 141, 146, and when they once prevail endeavour to stay. As standing one degree lower in softness and pliability, *ē* and *ō*, therefore, arise whenever the corresponding (§ 33 sq.) short vowels must become long, e. g., on account of the tone: כֹּל, § 33, or in cases like מֵאֵן, בֵּרֵךְ, for מִאֵן, בִּרֵךְ, §§ 69, 120. In the tone also *î* and *û* must be regularly lessened to *ē* and *ō* whenever they are compressed by two following consonants, as תְּקֵמְנָה for תְּקִימֶנָה, נְחֻשְׁתְּ (or instead, acc. § 26, נְחֹשֶׁת *metal*) for נְחוּשְׁתְּ. — An *ô* or *ê* lengthened to unchangeableness is met with only in certain classes of nouns, §§ 149, 155. § 35.

A *û* rarely changes into *ô* as if by an accidental change of sound, §§ 131, 165.

3. The diphthongs *ai* and *au*, § 29, appear as naturally important sounds in very few formations, §§ 180, 167, and most frequently arise only by the contraction of two vowels, §§ 43, 54 sq. But however they arise, the tendency to softer § 36.

sounds simplifies them always before the tone (a very few cases excepted, § 131) to *mixed sounds*, or *contracted diphthongs*, *ai* to *ae*, *au* to *ô*; they remain only in the tone in certain cases, but so that *á* is then easily much lengthened, § 43.

But these contracted diphthongs *ae* and *ô* are sometimes subject at further stages to greater simplification: especially before new additions to a word *ô* sometimes changes into *û*, *ae* = *ê* often into *î*, § 89, comp. § 146; or *ăï*, between two consonants, in the tone is simplified in rare cases into *â* with the suppression of the *i*: אָן for אַיִן, § 104.

§ 37. II. The *flattening* or dulling of *â* to *ô* appears but seldom, chiefly in the unchangeable *â* of the noun-stem כּוֹתָב, § 151; whilst in the later age of the language *vice versâ* *ô* changes into *â*, through Aramaic influence (only not often an *ô* originating in a diphthong), §§ 156. 2, 161, 187. But short vowels also undergo this change in certain cases, and *ā* also may have arisen from *ō*, §§ 149a, 154, 186. 1.

Since, therefore, the flattening of *ă* into *ŏ* is much rarer and more isolated than its softening into *ĕ*, the short vowels *a e i* approximate generally to each other much more than *a o u*, comp. §§ 33, 65.

The change of *u* into *i* may be called the *refinement* or *attenuation* of the sound; but this produces mostly a difference in the meaning also, comp. § 149e. The rare change also of *u* as the second element of a diphthong or contracted diphthong into the finer *i* is a species of attenuation, as חֵיק (*bosom*) from חוק, §. 146.

§ 38. III. Pure *shortening* of the long vowels *before* the tone is extremely rare, and the shortening without compensation between two other strong syllables, as בָּמֳתֵי *bâm°thae* from *bâmôthae* (*heights of-*) § 215, is more rare than that which seeks compensation in the reduplication of the following consonant: בָּתִּים *bŏttîm* (*houses*), § 186, from *bôthîm*, where contrary to the usual rule, § 34, *ŏ* is retained, and the latter is more frequent in some special kinds of roots only, §§ 114, 117.

In the tone, on the other hand, which has also the power of blunting sharper sounds, *-ae* is constantly weakened into *é* in a numerous class of roots, § 115. There are a few solitary

examples besides where $\bar{e}$ is weakened to *é*, or any stronger vowel into this most slackened *é*, especially in the tone and in particles, as אַתֶּם, אֶת־, עֵדֶן, from *attûm*, § 184, *ôth*, § 264, ʿ*adēn*, § 103.

According to § 23, sq., all short vowels in a simple syllable which are not supported by the tone, or the pretone (or sometimes the countertone, § 88), are diminished before the tone to an indistinct fragmentary vowel, which approximates most to the most hurried *e*, but sometimes changes, on a favourable opportunity, into a distinct rapid vowel, §§ 59, 40. Thus much however follows from § 33 sq., that beside *ă* only *ĕ* and *ŏ* are possible in the latter case, because of *i* and *u* even as short vowels, the first is too sharp and this is too full. § 39.

Since the most rapid and indistinct vowel-sound approximates most to the weakest *e*, we everywhere find, when from some cause a short vowel must be added on account of the pronunciation merely, primarily *e*, remaining in and after the tone, § 33, but before the tone attenuated into *i*, § 34. — But the sound *u*-*o* is in the whole language somewhat firmer and stronger, and resists more strongly the tendency to dissolution and shortening: it maintains its place sometimes as a rapid or a short vowel where others disappear, § 186. 2, or reappears where a short vowel is to be assumed in the neighbourhood of its original position, and shows further peculiarities of the kind. § 40.

A dominant vowel in Hebrew has also the power of influencing the vowel near it: thus in forms like מֶלֶךְ, § 32, a resonance of the vowel; after *u* sometimes *ŏ* resounds instead of a mere Sh'va: לֻקֳחָה־ (*she is taken*), from לָקַח, Gen. 2. 23, and after j' at the beginning of a root *i*, or in a simple syllable $\bar{e}$, displaces another toneless vowel: יְרִשְׁתֶּם from יָרַשׁ, § 199. § 41.

A certain variableness of the vowel between two consonants is observable especially in the words ending in two consonants, § 146, where the short vowel may be transferred from the first to the second, as שְׁכֶם for שֶׁכֶם, § 147; whereby the helping vowel, § 32, becomes redundant; but this vocalic poverty is rather an Aramaic characteristic than a Hebrew.

The tabular view of all the vowel sounds that the Hebrew possesses, as far as they can be represented briefly in *German* vowels, is this:

1. Fragmentary Vowels:		2. Short Vowels:		
1) indistinct:*	2) distinct: rapid vowels:**	1) obtuse:	2) sharp:	3) clearer:
ְ	*a e o*	*ĕ (é) ŏ*	*ĭ ŭ*	*ă á*

3. Long Vowels:		
1) tonelong:	2) pure long:	contracted diphthongs and diphthongs:
ā ē ō	*â î û, ê ô*	*ae (ái); ô*

Concurrence of Vowels.

§ 42. Two or more vowels meeting together cannot be both suffered to remain, in accordance with the essential relationship of vowel and consonant. In case of coincidence there are three things that may be done:

1. The *contraction* of both, and in two ways: 1) like sounds necessarily unite: *a* + *a* = *â*, *i* + *i* = *î*, *u* + *u* = *û*; *ĕ* and *ŏ* are equal to their corresponding *ĭ* and *ă*. *i* and *u* as similar sounds, may, since they are in common the antitheses of *a*, unite by the one sound attracting and absorbing the other, according as in each instance the *i* or the *u* is the more important in meaning and power: *ú* + *i* = *û*, *í* + *u* = *î*; and this is the rule with short vowels, הוּנַק *hûnâq* from *huinâq*, § 131, but not necessarily with an accented long vowel, גָּלוּי *galûi*, § 149.

§ 43. On the other hand, 2) *a* + *i*, *u*, contract into *ae*, *ô*, acc. § 36. Yet the language in some cases resists this contraction; in which case the first vowel as the firmer is more separated *áï*, and *u*, therefore, after *a* is hardened into its half-vowel, the *a* before it often becoming long, *av*, *âv:*

a) in the tone of words which have a consonant after the diphthong, which then receives the helping vowel *e* after *av*, according to the rule § 26, this *e*, however, changing into *i*

* Sh'va mobile, § 30. 2. ** Chatef-vowels, § 31.

after *ái*, for the sake of similarity of sound: מָוֶת, בַּיִת almost *bájith*, § 146, the dual ending ־ַיִם § 180. In these cases the diphthong is also uncontracted in order to distinguish the more clearly the *status absolutus* of nouns from the *status constructus*, § 208 sq., although indeed contraction often takes place.

b) in cases where originally double *i* or *u* was crowded behind *a*, or a second *i* is added to *ae* = *ai*: חַי (*living*), קַו or קָו (*cord*), § 146, מְלָכַי (*my kings*), § 258, מַיִם (*water*), § 189. 3; similarly the suffix ־ָיו *-âv*, § 258, has arisen from *aiu*, the middle vowel *i* vanishing as the extremes of this group press together, but leaving its traces in the lengthening of the *a*. But this *-ai* at the end is sometimes softened into *é*, acc. § 38: גֵּיא (*valley*), Is. 40. 4,* as well as גַּיְא, § 146. — But elsewhere the contraction is rarely omitted: מָתַו § 147, and the archaic שָׂדַי (*field*) with שָׂדֶה. The combination *-ôi* in the tone remains without close contraction: גּוֹי (*people*), בְּלוֹי (*rag*).

2. *Hardening into half-vowels*, possible only with *i j* and *u v*, is necessary a) in the beginning of a word before a vowel: *jalad* for *ialad*, *jiktob* for *iiktob*, and a Sh'va: וְלוֹ *v'lô* (*and to him*), יְהִי *j'hi*, § 224; and is allowed always b) in the beginning of a syllable in the middle of a word when *i* or *u* stand between two stable sounds the second of which is a vowel: פִּרְיִי, פִּרְיוֹ from *p^eri* with a suffixed *î*, *ô*, גּוֹיִם *gôjîm*, from *gôi-îm*, גְּלוּיִם *g'lûjîm*, from *galûi-îm*, קְוֻצּוֹת (*locks*) *q^evussssôth*, from *q^euússssôth;* but is necessary before *a*, since *i*, *u* + *â* as incongruous cannot be contracted: שִׁבְיָה *shibjâ* (*captivity*), חֶדְוָה *chedvâ* (*joy*), from *sh'bi*, *chadu*. But when the same vowels meet together contraction is equally allowable, acc. § 42: עִבְרִים *'ibrîm* or עִבְרִיִּים *'ibrîjîm* (*Hebrews*), from עִבְרִי and the plural ending *-îm.* But the vowel when it becomes a half-vowel either changes *wholly* into the half-vowel, as שִׁבְיָה, or fills its own place as well: עִבְרִיָּה, עִבְרִיִּים; the latter is the case especially with the immoveable, strong vowels. — c) At the end of a word *û* is hardened after heterogeneous vowels: פִּיו *pîv* (*his mouth*), from *pîu*, קָו and יָמָיו (*his days*), acc. § 43. § 44.

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* On the other hand, גֵּיא, Zach. 14. 4, may be explained as *st. constr.*, from § 287.

§ 45. 3. The *elision* of one vowel by another, on the whole infrequent, takes place only with short or long *a* and *ĕ*, the lightest and most liquid vowels, and which have no proper half-vowels. If the first vowel is the more important and stronger, it displaces the vowel with which the following syllable, closing with a firm consonant, begins: כְּתָבוּם *k'thābûm* from *k'thābû-am*, acc. § 247. Or the second vowel displaces the less firm one of the preceding syllable, and this change affects *e* and *a* as the third radical sounds of a whole series of roots, as קֹוִי (*my hoper, or hopeful friend*) from קָוָה, §§ 115, 151.

It is only very seldom and late in the language, that a mere aspirate separates concurring vowels, the *hiatus* remaining: עַרְבִיאִים *ʻarbhî-îm* pl. of עַרְבִי, *Arabians*, contra § 189. 2; or in stronger way a *v* was used especially between *a-e*, § 253, often a *j* between *i* or *e* and another vowel, as in the proper name דָּנִיאֵל from דָּנִאֵל.

3. THE CONSONANTS.

§ 46. The difference as well as the relative similarity of the 22 Hebrew consonants in reference to the organs by which they are formed, and the various gradations of inflexibility and hardness or of liquidness and softness, by these latter qualities approaching the vowels, is shown in the following table, together with the corresponding fundamental vowels:

	Vowels.	aspirated	liquid				firm	
			Consonants.					
			liquids			sibilants	mutes	
			half-vowels	nasal				
gutt. pal.	*a* *i*	א ה ע ח ʼ *h* ʻ *ch*	י j		ר *r*		כ ג *k g*	ק *q*
ling. dent.				נ *n*	ל *l*	ז ס צ ש *z s ss sch*	ד ת *d th*	ט *ṭ*
labials	*u*		ו *v*	מ *m*			ב פ *b p*	

1) The mutes.

The 8 mutes (ἄφωνα) present the most direct antithesis to the vowels. They are formed by the close pressure of the organs of speech, and as the firmest and strongest consonants are least subject to peculiarities and weaknesses. Of these the 3 chief sounds, according to the organs by which they are formed palatal, dental and labial letters, are ך *k*, ת *th*, ף *p*; they are accompanied by the softer and clearer mutes ג *g*, ד *d*, ב *b*. The more indistinct sound changes into the clearer to split up meanings: סָכַר *to stop up*, סגר *to shut up*: the change of a mute of one organ into a mute of another organ, as the pronoun of the 2nd pers. *atta*, when a suffix, i.e., in a subordinate place, becomes *-ka*, § 247, is much more seldom. § 47.

By the side of כ and ת stand as still stronger and harder letters ק, the Latin *q*, and ט *ṭ*, to which the sibilant צ *ss* corresponds: they are the low and deep letters of their organs. And that sometimes a labial had a similar pronunciation, yielding two letters corresponding to each other as *p* and *f*, appears from the alphabetical arrangement of Psalms 25 and 34, in which ף occurs twice, first in its proper place and then quite at the end, just as Υ· and Φ in the Greek alphabet.

The 6 mutes, which it is usual to connect according to alphabetic order by the mnemonic name בְּגַדְכְּפַת, must on the other hand have early obtained in Hebrew, as in Syriac, an inclination to the softer, that is, aspirated, vocalic, pronunciation, so that the LXX represent ף, ת, כ, almost everywhere by χ, θ, φ, and, on the other hand, ט, ק, by the simple hard letters τ, κ. The punctuators, however, made this distinction, that the aspirated pronunciation is correct only after a vowel sound whose aspirate extends to the following mute; and show the unaspirated and in so far harder pronunciation by inserting the point, in this case, according to § 21. called *Dagesh lene*. Accordingly this point § 48.

1) is inserted after a close-compound syllable: יִכְתֹּב, קְמַתֶּם, הִתְכַּסָּה, or as in יָפְתְּ at the end of a word. But wherever a vowel or the lightest Sh'va can be heard, this immediately causes the aspirated pronunciation of the following mute: so

כ and ב are aspirated after a vowel in יִכְתֹּב, פ in יְפַת, and ג and ב after a Sh'va in וְגַם and יִכְתְּבוּ. Aspiration can take place after an imperfectly closed, or half-open, syllable, § 28. In this respect the omission of the *Dagesh lene* in most cases shows that the syllable from some reason is not perfectly closed: אָבְדָן, מַלְכוּת, §§ 163, 165; חִרְדוּ, § 226; מַלְכֵי, § 212. 1; הֲרָגְךָ, § 255; and בִּכְתֹב, § 245; also יַעֲזְבֻן, § 60; in the single instance כְּתָבְךָ, § 255. 3, from the Inf. כְּתֹב, the syllable is by compulsion more perfectly closed, yet the softer aspirated pronunciation remains as a trace of the likewise possible pronunciation כְּתָבְךָ.

2) This rule is extended in such a way to the first letter of a word that it becomes aspirated whenever the preceding word, being closely connected (that is, after *accentus conjunctivi*, § 97, or after *Maqqef*, § 97), closes with a simple vowel וַיְהִי־כֵן; but elsewhere the hard pronunciation remains. If however the mute, so aspirated at the beginning of a word, stands without a firm vowel (with *Sh'va mobile*) before the same or a very similar mute, the hard pronunciation may remain: בְּכִי, וַיְהִי כְּפִי.

3) A double letter cannot reçeive the softer or aspirated pronunciation, so that the point in that case is both *Dagesh lene* and *Dagesh forte:* רַבִּים *rabbim*, סַפִּיר *sappîr* (yet with a dialectical pronunciation σάπφειρος). This rule does not, according to § 82, apply to a final double consonant: רַב *rabh*: yet in the word אַתְּ *att* (*thou*, fem. sg.) and in the similar forms נָתַתְּ *nathatt* (*thou gavest*, fem. sg. from נָתַן, § 195 *a*) the hard pronunciation remains (and on account of this exception Sh'va also, § 30) because they are only just shortened from *átti*, *nathatti*, with the loss of the end-vowel. Another exception is שְׁתַּיִם, § 79.

If it is wished to represent in our character the Massoretic pronunciation of these 6 mutes, an *h* must be inserted whenever such a mute without *Dagesh lene* occurs: but this if thoroughly carried out would be very cumbrous and appear very unnatural, e. g., if בִּכְתֹב were written *bikhthobh*, or when the first letter is aspirated *bhikhthobh*. It is therefore best to retain the simpler way of representing these mutes by single letters, leaving the more accurate distinctions to be supplied by the reader,

as we must always do with foreign languages. On the other hand ט and ק may in all cases be best represented by *ṭ* and *q*.*

2) Liquid consonants. — ו and י.

Among the more liquid consonants, those becoming more and more soft, § 49.

1. the sibilants are most like the above mutes, as also it appears historically that the *T* letters often change into the sibilants, e. g., the pronoun זֶה from *da*, *ta*, § 130, טָבַח *to slaughter*, (דְּבַח) זָבַח *to sacrifice*, נָתַךְ *to pour*, נָסַךְ used more of the artist or the offerer. The first three sibilants correspond completely to the three *T* letters, ס, *s*, to ת, *th*; ז, *z*, to ד, *d*; צ, German sharp *ss*, to ט: the latter letter is easily softened to ז in the course of its history, as צעק *to cry*, עָלַץ *to rejoice*, צָעַר *to be small*, to זעק, עלז, זער. By the side of the softest ס *s* is the broad sibilant שׁ *sh*, which likewise answers to ת: פָּשַׁר and פָּתַר *to explain*, and changes with the ס more dialectically, as Amos 5. 11, בּוֹשַׁסְ, on account of the double ס, is written for בּוֹסֵס, § 121. In Aramean and in certain parts of the O. T. the *T* letters are more prevalent in many words than the sibilants.

According to the present punctuation, ש has always a point over the top of one of its prongs, either over the right, שׁ, to mark the letter *sh*, or over the left, שׂ, to mark a *s*: however this *s*, which occurs but rarely, appears, at least in the later period of the language, not to differ in sound from ס, with which it sometimes interchanges, probably because by the frequent change of *s* into *sh* and *vice versa* some words which originally had the sound *sh* in a latter period received the sound of *s*. — When this diacritic point and the point for *ō* (§ 29) without ו meet over the same prong of ש, only one of the points is written; hence שׂ when it begins a syllable, having no other vowel or Sh'va, must be read thus: שֹׂנֵא *sônē*; but שׁ, if the preceding consonant has no other vowel or Sh'va, must be pronounced *-osh*: לִפְרֹשׁ, *liph-rōsh*, מֹשֶׁה *Mô-shé*. § 50.

*** In the translation the author's advice is followed with this exception, that ת without *Dagesh lene* is represented by *th*.**

§ 51. 2. The 4 liquidae, more strictly so called, are far more soft and unstable than the sibilants; and among them again ן *n* ist the softest and most yielding, sometimes wholly assimilating itself with a following consonant, § 79, and sometimes at the end of a word, after a full vowel entirely vanishing, § 191. ל *l* (comp. §§ 79, 103) ranks next to נ in respect of softness. ל and ר are very nearly related, so that they not infrequently interchange, but ר is nevertheless in Hebrew rougher and more aspirated (more like *rh*), at the same time sharing many of the peculiarities and weaknesses of the simple aspirates, §§ 59—71. On the other hand the labial-nasal letter מ *m* approaches the stronger letters far more closely than does the simple nasal letter *n*, and but rarely disappears at the end of a word, § 211. 1. The historical course, therefore, is this, that *m* often changes into *n*: שָׂטַם and שָׂטַן *to persecute*, מוט and נוט *to shake*, and *l* likewise is often weakened into *n*: לִשְׁכָּה λέσχη into נִשְׁכָּה, לוֹעֵז *stammering* into נוֹעָז, Is. 33. 19.

§ 52. 3. The softest and most liquid of all are the two half-vowels ו *u* and י *j*, so that the soft nasal letter *n* can suffer a further weakening into *j*: הִתְיַצֵּב *to set oneself*, from נָצַב *to set*, יָאָה *to beseem* from נָאָה *to be beautiful*. Since these half-vowels have not in Hebrew become hard and fixed letters, but have remained in a closer connexion with their vowels *u* and *i*, the letters *u* and *i* are properly only there firmly fixed as consonants, *v* and *j*, where the laws of the conjunction of vowels, §§ 42—45, demand it. However the principles of root and stem building, §§ 113—18, are also in force here; there is also between these two closely related letters a strong tendency to pass the one into the other, §§ 42, 36, according to which the thinner letter י prevails almost everywhere at the beginning of a word, and sometimes appears in the middle of a word between two syllables instead of ו; קִיֵּם for קִוֵּם, § 121, מִחְיָה *sign*, Lev. 13, from חִוָּה *to show*, *signify*. Accordingly the half-vowels have

1) most naturally their right place only at the *beginning of a syllable*, that is, before a vowel or Sh'va, and are most necessary at the *beginning of a word*, § 44. However the con-

junction וְ, *and*, is softened, with the rejection of the weak Sh'va, to *u* before another labial: וּבוֹ, וּמֶלֶךְ, and before every consonant which itself has but a Sh'va: וּתְהִי *uth'hi*, וּלְמַלְכְּךָ; comp. § 17. Further, at the beginning of a word *ji-* or *je-* is softened to *i* after the conjunction וְ or a similar prefix with a noun in the st. const. (according to the general law, § 211. 3): כִּיתְרוֹן *kith'ron* for *k'jithron*; and, further, sometimes in the word אִשׁ for יֵשׁ, § 209. 3, after a closely connected particle; compare also the proper-name § 17.

When, on the other hand, ו in the middle of a root would stand before a short or merely tone-long, or at least not an unchangeable, vowel, then, according to an ancient law of root-building, § 113, it can never be hardened into consonantal power, if it stands *between two stable consonants* which easily support the long vowel arising from resolving them. When, therefore, in such a case, an *ŭ* or *o* would come after ו, *u* + *u* are contracted necessarily into *û*: רוּם *rûm* from *ruom*; when an *a* would come after ו, the *a* can push before the *u* (that it may maintain itself), so that from *a* + *u* arises *ô*: נָמוֹג *namôg* from *nimuag*; when however a vowel unlike *u* is too important from the meaning of the form or is too stable to be changed, it then displaces the ו, so that it lengthens itself: קָם, מֵת, הֵקִים, *qâm*, *mêth*, *heqîm*, from *qauám*, *mauét*, *hiquîm*. § 54.

Accordingly ו and י become hardened to consonants in the middle of a word necessarily only *a*) when from the stem-building their sound must be doubled: יִלֵּד, קִיֵּם; — *b*) when they have an unchangeable vowel before or after them: נְטוּיָה *n'ṭûja*, גּוֹיִם *gôjîm*; עֲיָם *'ajâm*, קְוֻצּוֹת *q'vussssôth*, formed according to § 153; — *c*) when they are followed by a doubled consonant: הִתְיַצֵּב; yet in the last two cases the י is sometimes ejected if a closed syllable precedes: מָדוֹן (*strife*) for מִדְיָן, according to § 160, וְהִתְיַצְּבוּ, Ez. 2. 4, also shortened according to § 232, however so that the ejected י establishes itself again on before through *e*, from וַתִּתְיַצֵּב. Moreover, the language maintains י easily at the beginning of a syllable in the middle of a root; but when this does not take place from some cause throughout the entire root, the י is often thrust out again, as in הֵרָיוֹן (*pregnancy*), *constr. st.* הֵרוֹן.

2) ו or י after the vowel of a preceding syllable always amalgamates, when the preceding vowel is a similar one, into the same long vowel: שׁוּק *shûq*, from *shuv'q*, § 146, מֵימִין (*at* § 55.

the right of ....) from *j'mîn* and the preposition *mi*, § 242; ו assimilates before the tone with a foregoing *i*, י with *u* according to § 42; and before ו, according to § 43, *a* changes into *ô*, and before י as usually into *ae*. Accordingly they remain only in the cases apparent from § 43 either consonants or at all events more distinct; elsewhere very rarely in certain roots, § 115, 118, in all cases however in accordance with the principal law, that, e. g., *u* + *u* necessarily becomes *û*, § 198.

§ 56. In the middle of a root, both before and after the vowel of the syllable, ו and י remain harder when the last radical is a mere vowel: רָוָה, חָוָה, possibly even when the last radical is a mere breathing (a guttural, § 58): צָוַח, גָּוַע; here even such pronunciations as צָוְחָה, צְוָחָה, according to §§ 150, 212, are possible. Similarly, ו as third radical remains hard in the cases נַאֲוָה, טַחֲוָה, § 121.

§ 57. 3) When ו and י are placed in the process of formation at the end of a syllable closing with two consonants, § 26, they cannot then be heard at all as consonants, but immediately receive their vowel pronunciation; and then, indeed, the *i*, which is here much the more frequent, attracts the tone of the syllable so strongly that the preceding vowel wholly disappears: שְׁבִי (according to the force of the formation, § 146, שַׁבְיִ) יְהִי (contracted from יִהְיֶה, according to §§ 224, 232), and only the stronger letter *o* resists expulsion: דֳּמִי *d°mi*, Ps. 83. 2: on the other hand יִשְׁתַּחוּ *jishtáchu*, בֹּהוּ *bóhu*, קַצּוּ *qássu*.

Yet this vowel *i* disappears at the end of several nouns, § 146.

3) The aspirates.

§ 58. The 4 simple aspirates, generally called *Gutturals*, form a group difficult to understand, which is peculiar for its extent and gradation to the Semites, and which is most widely separated from all the other letters in relation to pronunciation and especially to surrounding vowels. They emit from the throat merely a breath, softer or harder: if the air flows forth quite clear, we have then the softest aspirate א, to be compared with the Greek *spiritus lenis*, which is wholly imperceptible without an immediately following (or according to the root-building

§ 113 also preceding) vowel; the same pure, clear breathing somewhat harder is ה *h*, the Greek *spiritus asper*. If at the same time the epiglottis is rubbed by the breath, we have ע *gh*, approaching ג (somewhat like *g* in the German *nage*), and ח, guttural *ch* (as in the word *Loch* in Scotch), approaching ך. We express the ע in writing by *gh*, but more briefly by the *spiritus asper* ʿ, to be read as *gh*.

Since the sibilants in certain languages have a strong tendency to change into simple aspirates, in Aramean the hardest sibilant צ often changes into the somewhat hard aspirate ע, in Hebrew more rarely, as עוק *to be narrow*, נָחַע *to knock out*, רָעַע *to shatter*, from צוק, נחץ, רעץ or רצץ.

1.. As aspirates these letters cannot do without a *vowel* § 59.
in their immediate neighbourhood: they can be spoken most easily preceding a vowel, but tolerably immediately following one. When therefore in word-building a consonant would be spoken without any, or without a clear vowel, here vowels must come in; and this weakness of the aspirates increases when two of them come into contact. Hence an aspirate can

1) never be spoken as the beginning of a syllable with an indistinct Sh'va, § 39: it then receives a rapid vowel: comp. עֲמָקִים *gh^a māqîm* with מְלָכִים *m'lākim*, § 186, 2; — this vowel sometimes increases to a full short one before another aspirate, §§ 104, 199, to be spoken according to § 69 sq.: and after א *o* or *e* is sometimes lengthened to long *o* and *e* (but only in nouns); אֹהָלִים for אֳהָלִים § 186, אֵבוּס from a special cause § 153; and then also, instead of אֱסָר, אֵסָר (*vow*) with the reduplication of the following consonant, § 155.

2) An aspirate closing the syllable *before* the tone, which § 60.
syllable can, therefore, in passing over to the following easily resolve itself and become open, can repeat the vowel of its syllable as an echo: מַחֲנֶה *mach^a/né*, יְדַעֲנוּךָ (*we know thee*, according to § 251) *j'dagh^a/nûka*, בְּאֱרוֹת *be^e/rôth*. However, the firmer vowelless pronunciation can remain: יֶחְסַר, מַחְמָד: the distinction is mostly this, that in *half-open* syllables, § 28, as well as in connexion with weaker aspirates and before softer consonants, the softer pronunciation has the preference, if, on the other hand, the meaning commends more rapid sound (as in *stat.*

constr.) then the firmer and harder. Sometimes in the looser pronunciation *o* and *e* separate from each other, and become accordingly long in a simple syllable, especially in successive aspirates: הֶעֱבַרְתָּ for הֶעְבַ׳, הֶעֱלָה for הֶעְלָה § 131: similarly אֹרְחֹתָיו, § 260, for אָרְח׳, with א before ר.

If the consonant following another consonant with the looser pronunciation has but a Sh'va, so that essentially two Sh'vas would come together, which is not allowed, § 24, then the Chaṭef or rapid vowel becomes a full short vowel, only so that the first vowel retains the stress and force of the pronunciation: יֶחֶזְקוּ *jéchezqú* for *jechᵉzʼqu*, נֶעֶמְדָה from נַעֲמֹד, הָעָמְדוּ *hŏʿomʼdû*. For תֶּאֱהָבוּ as in § 62 תֶּאֱהָבוּ (*you love*) on account of the peculiar coincidence of two aspirates without a firm vowel.

§ 61. But in and after the tone, where such an echo·of the vowel of a syllable is not possible, the aspirate, clearly audible, adheres firmly to its preceding vowel: יֵרָעֲנוּ, שַׁעְרָה (*to the door*) § 216, from שַׁעַר) שׁוֹמֵעַ, comp. § 64, נֵצַח.

§ 62. 3) An aspirate in the middle of a final syllable ending in two consonants sometimes attracts the vowel to itself, if the helping vowel *e*, according to § 26, would be necessary: so especially in the case of א, שְׂאֵת, בְּאֵר, בְּאשׁ for שְׂאֵת, בְּאֵר, בְּאשׁ, according to § 146, in the verb with shorter vowel קְרָאן, according to § 226.

Similarly at times at the end of a compound syllable before the tone: וָאֲסָעֲרֵם for וָאֶס׳, Zech. 7. 14.

§ 63. Also before the aspirate, especially א, and the kindred ר, the long vowels prefer in the case of the nouns to remain (§ 145) rather than to sink into mere Sh'vas: מוֹצָאֵי, § 212. 3, סָרִיסֵי and סְרִיסֵי, *stat. const. pl.* from סָרִיס (*Eunuch*). — The strongest aspirate ח not only suffers at times a short vowel before it instead of a Chatef vowel: בַּחֻרִים (*youths*) from בָּחוּר for בָּח׳, but frequently even sets before it in the changes of formation short *a* with a species of reduplication, § 69, instead of *ā*, in order to bring the vowel nearer to itself: אָח (*brother*) מִבְטָח (*confidence*) in the plural אַחִים, מִבְטַחִים, in the verb וַיִּמַּח, according to § 232, for יִמַּח, r. מָחָה; similarly תִּתְרַע, according to § 224, from תִּתְרָעֶה and before ר תָּעַר ψ. 141. 8, shortened from תְּעָרֶה. The fuller pronunciation is more necessary before א in מְצֹאֲכֶם for מְצָאֲכֶם from the inf. מְצֹא, since in כְּתָבְכֶם, according to § 255, the first syllable is not perfectly closed. An aspirate at the beginning of a word, especially א, attracts to itself even the tone of the end-syllable of the foregoing word, §§ 216, 243.

2. Amongst all the vowels *a* is most nearly related to the § 64.
aspirates, because like the aspirate it comes from a full throat: and this remark holds

1) most fully *before* an aspirate *in* and *after* the tone, where the aspirate permits the full and free pronunciation of the *a*: after the tone every other short vowel changes into *ă*: נֶצַח for *néssech*, וַיָּנַח for *vajjanoch*, also in the tone a short or merely tone-long vowel: פַּעַם *págham* for *péghām*, יִשְׁלַח for *jishlŏch;* but where the dissimilar accented vowel before the final consonant of a word cannot be displaced (sometimes because it is unchangeable or made long, sometimes because the stem-building, according to § 108, 1, protects *e* in the final syllable to counterbalance the preceding syllable), then a rapid *a* creeps in between it and the aspirate, שָׁמוּעַ *shamûᵃgh*, שֹׁמֵעַ *shômeᵃgh*, § 31. — Yet in the case of the hardest aspirate ח there are such pronunciations as לֶחֶם, יֵחַן, according to § 224; and *o* is maintained in such short nouns as פֹּעַל (*work*) § 146.

Before the tone the final aspirate of a syllable allows be- § 65.
fore it continually the *O-U* sound, which is established in the formation, whilst its *a* readily displaces the *E-I* sound, according to § 37. Yet this *I-E* sound can maintain itself, if the word-building favours it; and further the indistinct *e* often allies itself with the weaker א, less frequently with ה, or another guttural: יֶאְסֹר, יֶהֱרֹם, but יַחְמֹר, יַעֲרֹךְ, although such an *e* farther from the tone readily gives place to *a* יַאַסְרוּ. — However the aspirate cannot allow before it *u* and *i*, but *o* and *e*, nearly related sounds, especially as by these, according to §§ 39, 60, the syllable can easily open itself to the softer pronunciation *áᵃ*, *éᵉ*, *óᵒ*; *i* remains only before the hardest ח in the form שִׁחֲרוּ, according to § 226, further, from special reasons, in שִׁעֲשַׁע as perf., § 111, and in תִּהַלֵּךְ according to § 138. Yet *i* remains before the aspirate even then if the soft י follows: יִחְיֶה, תִּחְיֶה; but הָחֱיָה with two aspirates.

In the tone, at least in those forms that prefer rapid § 66.
vowels, and sometimes *after*, ר similarly allows the incongruous short vowel to change into *a*: וַיָּסַר from וַיָּסֵר (*and he removed*, *Hif-ʿil*) or from וַיָּסָר (*and he departed*, *Qal*) וַיַּרְא for וַיֵּרְא § 332;

and has *before* the tone sometimes *e* and further *a* for *i*: מֶרְכָּב pl. מַרְכָּבִים for מִרְכָּב.

§ 67. 3) *After* an aspirate beginning a syllable the vowel *i* and *u* can remain *before* the tone, and *i* remains especially in imperfectly closed syllables: הִרְדוּ, § 226, and before reduplication, § 34, as חִנּוֹ (*his favour*, from חֵן) or to distinguish a tense, § 141: yet in other cases, especially with א, *e* is preferred to *i*: אֶכְתֹּב § 191, חֶלְקָה § 186.

In and *after* the tone the change of *e* and *o* into *a* is more variable: יִמְעַל and יִמְעֹל § 138; אֹהֶל, וַיִּחַם *vajjáchos* § 232, but also פֹּעַל for פֹּעֶל; only in tri-literal syllables the *resonant* vowel (§ 32) follows necessarily the chief vowel: פַּעַם. — In the case of the weak א *e* takes the place of *a* in the instance שְׂאֵת for שְׂאָת, § 62, and before the tone in the case of the verb שָׁאַל (*to beg*), as שְׁאֶלְכֶם, § 251.

§ 68. An aspirate in a prepositive or half-syllable (§§ 24, 59) maintains *ŏ* if this sound lies in the form: עֳפָרִים, according to § 186. 2, from עֹפֶר, but has otherwise prevailingly *ă*, more rarely *e*, acc. § 65, which further from the tone often changes into *a*: אֱמֶת, אֲמִתּוֹ. Further: *before* an aspirate appears at times the weaker *ŏ* instead of a mere Sh'va, especially with stronger consonants and before *â*: קְהָת *Q°hath* (but לִקְהָת § 245) Num. 26. 57, טֳהָר (*purity*) ψ. 89. 45, comp. Is. 44. 27; Jer. 22. 20; Ez. 36. 35, 38.

§ 69. 3. The aspirates are not capable of the clear reduplication, which the other consonants undergo. Their reduplication disappears in accordance with these two stages: either

1) the preceding vowel remains short, so that it as nearly as possible touches and as it were half doubles the aspirate: מַהֵר, שִׁחֵר, נִחַם, שִׁחוּ, a pronunciation which acc. § 63 accords well with the nature of the aspirates; — or

2) this remnant of audible aspiration vanishes also, so that the preceding vowel coming into a pure simple syllable becomes long (therefore *ă*, *ĭ*, *ŭ*, acc. § 35, become *ā*, *ē*, *ō*), which often happens before softer aspirates, and otherwise is most regular in connexion with external additions which are made to the root: מָאֵן, מֵאֵן, מֹאָן, §§ 141, 131; יֵעָזֵב, § 140, מֵעַם, § 242.

When *a* comes to stand in the pretone, it prefers before א ה ע to change into *ā*: הָעִיר (*the city*) הָהָר comp. with הֶעָרִים, הֶהָרִים § 70, also in the *counter-tone* § 88 comp. נֶאֱצוֹתֶיךָ with נָאָצוֹת § 70.

If in the first case, § 69. 1, *ă* has to be spoken before § 70.
an aspirate with *ā*, it always changes into the softer *ĕ*: נֶאָצָה, הֶחָכָם, לְהֶבָה, for נַא', הַח', לַה'; the same change takes place before an aspirate with rapid *ŏ* (because *á*-ᵒ would easily run into *á*-ª): הֶחֳדָשִׁים.

There are, however, some cases in which the short vowel attracts the aspirate with its vowel wholly into its own syllable: אֶחֱרוּ, Judg. 5. 28, from אֶחֱרוּ from אָחַר, הִתְיַחֲשָׂם from התיחשם from הִתְיַחֵשׂ. On the other hand the too thick concurrence of aspirates is avoided, so that הֶחֳדַלְתִּי is said, Judg. 9. 9, 11, 13, for הֶהֶחֱד' (*have I made to cease?*)

ר like an aspirate generally does away with every trace § 71.
of reduplication, and accordingly lengthens the fore-going vowel: בָּרֵךְ, בֵּרֵךְ, בֹּרַךְ, for בַּרֵּךְ, בֵּרֵּךְ, בֻּרַּךְ § 120; such pronunciations as occur in the substantives מָרָּה *morra* (*bitterness*), שָׁרְּךָ (*thy navel*) are rare but הֶרָה, Gen. 14. 10, for הָרָה, acc. § 70, comp. §§ 63 and 216.

Since lastly the aspirate, especially of the weaker sounds § 72.
ה, and yet more א, easily parts with its feeble power, accordingly

1) two vowels surrounding א or ה sometimes combine their sound notwithstanding the aspirate in the middle, which then readily becomes quiescent: תְּאוֹ or תּוֹא, § 146, acc. § 43, from תְּאוּ, the first part of proper-names, as יְהוֹנָתָן or יוֹנָתָן, contracted from *jáhu*, § 270; לָט (*enchantment*) as well as לַהַט.

2) The vowel following א in the middle of a word in § 73.
certain cases presses forward, passing over the weak aspirate: most easily if the preceding consonant has only a Sh'va: שֵׁלָה *shêla* from שְׁאֵלָה *sh'ēla* (*petition*), שֵׂאת is possible for שְׂאֵת, § 62, always חַטַּאת (*sin of* ....) and חַטָּאתְךָ from חַטָּאת, חַטָּאתְךָ, although rarely after an external prefix: וָאַשֵּׁר for וְאַשְּׁ', Zach. 11. 5, § 235; less easily after a compound syllable, which acc. § 23 must be thereby separated: מְלָאכָה, מְלָאכֶת (*business*, a very frequent word) for מַלְאָכָה, מַלְאֲכֶת, in the imperative יְראוּ, 1 Sam. 12. 24, from יִרְאוּ, acc. § 226; further, in לִקְרַאת,

§ 218 acc. § 24, for לִקְרַאת; with still greater difficulty after a preceding vowel, which is easy only if this vowel can turn itself into a half-vowel: צַוָּאר (*neck*) contr. from *ssau-'ar* or *ssô'-ar*, formed acc. § 152 (otherwise an *â* but rarely absorbs a following rapid *ă*: וָאֵבְדְךָ, acc. § 232, for 'וָאַאַ, הָאסַפְסֻף Num. 11. 4, from אֲסַפְסֻף and the article); altogether impossible if א itself is only a prepositive syllable after a compound one: מַלְאֲכוֹת. In the case of ה this occurs but rarely, and constantly in some cases only §§ 192, 244.

§ 74. If the vowels around the weakest aspirate must both remain, a half-vowel as somewhat stronger can acc. § 45 take its place, e. g. *j* in the proper name דּוֹיֵג as well as דּוֹאֵג. — It is something wholly different from this when a ' after *ā* and before a new syllable is as it were crushed out: צְבָאוֹת, טְלָאִים, דּוּדָאִים for צְבִיּוֹת (*gazelles*) טְלָיִם, דּוּדָיִם §§ 186, 189.

§ 75. 3) At the end of a syllable א loses its aspiration in this way, that the preceding vowel sounds out clearly, and if it was short becomes long;* this is less frequent before the tone: נָאוָה *nâva* for נַאֲוָה *na*^{a}*va*, יָהֵל (*he tabernacles*) for יַאֲהֵל Is. 13. 20, where acc. § 69, 1 the short vowel prefers to remain, לֵאמֹר § 245, and in words like יֹאכַל § 139 *ô* has further arisen from *â*; but universal in and after the tone, where on that account all influences bearing upon the opposite case, acc. § 64, do not exist, קָרָא, קָרוּא, קְרָא, פְּרָא, and where the original vowel forthwith establishes itself unchangeably in a simple syllable: יְרֵא from יָרֵא § 213, וַיָּבֹא § 232. Such words as פֶּרֶא, גֹּמֶא, however, sometimes allow the toneless short vowel at the end to fall off: חֵטְא, שָׁוְא § 146. — More rarely ה is subject to a similar loss, as in the ending יָה־ of many proper-names, acc. § 270.

Finally, indeed every consonant, especially the more liquid ones, at the end of a syllable, where it can easily be repressed, can change into a bare vowel, chiefly *u* or *i*, and amalgamate with its preceding vowel, acc. § 42 sq.: yet this is rare in Hebrew, as in the case of the noun צְלֹחוֹת (*dish*) as well as צַלַּחַת and somewhat more frequently only in order to avoid the dissonance in a repeated short root: כּוֹכָב for כַּבְכָב § 158.

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* Yet the Massôra reads וָארְנִי and some similar words for וַאֲרְנִי which is explained by the law of the counter-tone §§ 88, 96. Otherwise טֵאטֵא § 141, where *ê* as in רִאשׁוֹן § 163 has taken the place of another long vowel.

THE CONJUNCTION OF CONSONANTS.

I. The pronunciation of a vowelless consonant at the beginning of a word, § 24, can be facilitated by prefixing a vowel, *e* or *a;* such a prefixed vowel is found more especially before the liquids and chiefly before the sibilants: yet this occurs in Hebrew but rarely, and only in the case of isolated nouns of uncertain derivation, as זְרוֹעַ and אֶזְרוֹעַ *arm*, and probably אֶצְבַּע *finger*, אֶשְׁכֹּל *cluster*, §§ 153, 147. § 77.

Since the pronunciation of the hard *T*-sounds before the related softer sibilants is difficult, the *T* of the prefix syllable *hith-*, § 124, takes its place after the sibilant with which the root begins, and is then subject to the laws indicated in § 49: הִסְתּוֹלֵל, הִשְׁתַּמֵּר, הִצְטַדֵּק. § 78.

An exception from this is: הִתְשׁוֹטֵט, Jer. 49. 3.

2. When two different consonants come into close contact, therefore at the end of a perfectly closed syllable in the beginning of a word, or in a final syllable closing with two consonants, § 26, a lighter and weaker letter especially, flows often into the letter next to it, so that this last letter becomes doubled by means of the former being assimilated to it. But the weaker letter as the second between two syllables seldom assimilates to the first: for instance, *-áttu* is often said for *-at-hu*, where the aspirate is hard to enunciate, and *-átta* always for the similar *-at-ha* on account of the similarity of the vowels, §§ 248, 50. § 79.

Far more frequently the first consonant resolves itself into the second, at first here and there, and then in certain oft recurring instances more constantly, and most frequently in the case of *n*: יִצֹּר, *jissssor* for *jinssor*, § 139, תֵּת for *tett*, acc. § 82, from *tenth* or *téneth*, § 238, far more rarely in the case of ל: יִקַּח *jiqqach* for *jilqach*, § 139: yet more rarely in the case of an aspirate or half-vowel מַכֹּלֶת (*food*) for מַאֲכֹלֶת, comp. § 117; as a harder letter only ת sometimes in a prefix syllable, § 124. In the case of the more constant instances the greater softness of the second letter has but little effect.

The more dying away without any compensation of the soft *n* in the numeral שְׁתַּיִם *shtájim* (where a word really begins comp. § 24. with two consonants without a Sh'va) for שְׁנְתַּיִם, § 267, and in the preposition *min*, § 242, is something different.

§ 80. When two nearly related consonants fall together in this close contact, the first sometimes resolves itself into the second: אַחַת for אַחַדְתְּ, §§ 238, 267, and in the case of the ת of the prefix *hith*- § 124: הִטַּהֵר, הִדַּמָּה, also הִזַּכּוּ otherwise than § 78 contracted from הִתְזַ'.

§ 81. If the same consonants come together, separated by only a vowel or a Sh'va, the repetition of their sound is harsh and unpleasant, and is avoided if possible: in the middle of a root at least is it avoided if possible in the formation of stems, especially if no unchangeable long vowel, neither between nor before them, holds the syllables more apart, § 112.

And nevertheless in that case the letters sometimes meet together, inasmuch as the preceding vowel of that kind is shortened: וַיְכֻנֶּנּוּ (*and it made us*, Job. 31. 15), וַתְּמוּגֵנוּ (*and thou makest us pass away*, Is. 64 6), (comp. § 84) from וַיְכוֹנְנֵנוּ, וַתְּמוֹגְגֵנוּ, instances, however, that find in the rule § 232 especial justification.

§ 82. From whatever reason a consonant may be doubled, that the doubling may be heard a fitting condition of the letter in which it takes place is needful:

1) the doubling is less audible at the end of a word without a closing vowel, to which must be added that the final vowel having the tone seeks generally, § 86, further lengthening; therefore according to the rule reduplication disappears here: קַל *qal* for *qall*, כֹּל *kól* for *koll* (*kull*), but immediately returns before new vowels, as קַלּוֹ, כֻּלּוֹ.

Yet the pronunciation sometimes remains unaltered before a vowel without the tone: תְּעַנֵּגְנָה for תְּעַנֵּנְּה, § 195; likewise a consonant after *o* and possibly *e* remains without reduplication before a new accented final syllable beginning with a Sh'va: תָּחָנְךָ, אֶשְׁכָּם, §§ 251, 255; and גַּו (*back*) גֵּוִי can acc. § 32 lengthen itself further into גֵּו and גֵּוִי.

§ 83. 2) If the consonant which is to be doubled has Sh'va merely, it is more difficult to hear distinctly the reduplication, and it gradually disappears, but primarily in the case of the soft letters ן ו י ל only, more rarely even in the case of the sibilants, often in the case of ק, but never in the case of the

6 mutes § 48 (excepting in וַתְּחַצוּ, r. נָתַץ Is. 22. 10, where, however, the ת is preceded by another), yet more frequently only in certain oft recurring cases: וַיְהִי but וַתְּהִי § 232, עִוְרִים, plural of עִוֵּר § 149 הַמְבַקְשׁ (*he who seeks* § 181), יִשְׂאוּ (*they raise*) from נָשָׂא, מַקְלִי (*my staff*) from מַקֵּל; הִנְנִי (*behold me*), הַלְלוּ (*praise ye*).

Further, in some rare cases the Sh'va itself disappears: כִּסְאֲךָ (*thy throne*) from כִּסֵּא, וַיַּדּוּ acc. to the rule § 81 for וַיְיַדּוּ from יָדָה *to throw*

3) For the aspirates, see §§ 69—71.

In a language in which the finer and lighter sounds of the vowels still further disappear (as in the Aramaic), the reduplication of every consonant can by degrees cease by means of the lengthening of the preceding vowel. In Hebrew this is but rare, and most frequently after full *u*, and elsewhere after the sharper *i*: חוּקוֹ for חֻקּוֹ, from the Inf. חֹק, Prov. 8. 29; קִימוֹשׁ, acc. § 155 for קִמּוֹשׁ (*weed*). It is possible in such cases for *n*, *l* or *r* to be inserted, especially after *a*: nevertheless דַּרְמֶשֶׂק, the Aramaic pronunciation in Chronicles, is the original, and דַּמֶּשֶׂק (*Damascus*) is derived therefrom, acc. § 79. תָּמְנוּ for תַּמּוּ ψ. 64. 7; θρ. 3. 22; comp. Is. 23. 11, is remarkable. § 84.

II. SOUNDS IN WORDS. ACCENT OR TONE.

The tone, or the force of the pronunciation of the vowel of every word, raises, in the case of a polysyllabic word, one syllable only above the rest, thereby giving to the word unity and firmness. At first the tone arises from the meaning of each form of the word itself, but then takes its shape according to the historical conditions of each particular language. Since the Semitic languages generally did not develope composition (§ 4), and the Hebrew especially has lost great wealth of vowels (§ 23), in this language the tone without any important deviation follows this law, that it has its place mainly upon the last syllable, and upon the penultima only under these invariable conditions, that the last syllable is either simple: כָּתַבְתָּ, גָּלִיתִי, or, if compound, has a short vowel and follows a simple syllable: קֹדֶשׁ, כְּתַבְתֶּם. Within these confined limits the § 85.

tone affects all the more powerfully both the nature of the particular vowels (§§ 32—38), and their length and existence in general:

§ 86. 1. The tone has in its own place a strong tendency to lengthen originally short vowels. As short vowels it allows only *á* and in certain cases *é*: on the other hand it continually lengthens *ŏ* to *ō*, and *ĕ* mostly either to *á* or farther to *ē*; many vowels, however, which on account of the grammatical form have an inclination to extension, e. g., especially those after the second radicle in the noun-form § 149, are further lengthened through the influence of the tone, either to regularly tone-long: *ā ē ō*, or even to unchangeableness; the last characteristic concerns most of all the pure sounds *î* and *û*, often *ô* also. Therefore the following distinctions must be always kept in mind: 1) short vowels that can receive the tone (*á* and *é*) and those that cannot; 2) tone-long *ā ē ō* and unchangeably long *û î ô*, sometimes also *ê* and *â*; and amongst the latter again 3) such as have become unchangeable under the influence of the greatest tone-extension (as כָּתוּב § 149) and such as were originally unchangeable, and which might be called partly root partly stem long (as in קוּם, קָם, §§ 42 sq., 54 sq., גְּבוּל § 153), since, e. g., the *î* in הִכְתִּיב, § 141, is not originally nor even necessarily unchangeable, and therefore in certain conditions is more easily changeable.

A stem-long vowel, as well as a short one supported by its position, remains unchanged before all further additions: only from special causes does it gradually give way to the pressing compulsion of abbreviation, and *â* more readily than *î û*, §§ 196, 186. 1. A vowel that is not necessarily unchangeable yields to this pressure more readily in a compound, where it remains as short vowel at least, than in a simple syllable, where it would have wholly to vanish; comp. דַּיַּן with דַּיָּנֵי, from דַּיָּן, § 212 sq.

§ 87. 2. The tone not only protects behind it many a vowel that would otherwise disappear, § 23, but especially so before it: so that one may speak of an *after-tone* or of after-sounding vowels, and still more of a *pretone.* The most regular pretone is *ā* inasmuch as it is the primary vowel, an *ē* having its origin in the stem-form is more rare; before short words, and elsewhere in some forms of words suited for a greater extension of

the sound, a consonant having no proper and definite vowel not infrequently assumes *ā* as pretone, as לָכֶם (*vobis*), § 265, comp. § 243.

The pretone is found 1) in connexion with a single consonant standing before the tone in the formation of stems: כָּתַב, כָּתוּב, יָקוּם, קָלוֹן, יֵקַל, לֵבָב, but is wanting in the noun-forms with a stem-long vowel before the last radicle, as גְּבוּל, acc. § 153; *a* remains as pretone before the added syllables of the persons or of suffixes, but more rarely *ē*: בָּנִים, קָמְנוּ, שְׁמוֹת, on the other hand, שְׁמִי, זְנִים; 2) when in the formation of stems two consonants without an unchangeable vowel precede the tone syllable, the pretone occurs if a vowel has its proper place in the formation of the stem under the second consonant, the first consonant, however, having no vowel at all, or at most none that could remain before the stronger tone syllable: שְׁמָעֻנִי, כְּתַבְתֶּם, יִרְאוּ, § 250; elsewhere only in single favourable cases, as in the form of the plural of such short words as מְלָכִים, § 186. 2. — 3) If another stable syllable precedes the consonant which can become the seat of the pretone, the pretone is found more constantly only in the form יִכְתֹּב, § 140, and often if the tone syllable is a compound one, or (which is about the same) the penultima, therefore having much greater extension: יִקְרָאֻנְנִי, יֹאבֵדוּן; elsewhere there remains only an *ā* or a somewhat longer *ē*, § 188. The *a* as pretone in יְבָעָיוּן, § 194, and the similar form עֵדְוֹת, § 189. 2, has a special cause. A mere tone-long *ō* but seldom remains: יִקְצֹרוּן, Ruth 2. 9.

If a new accented syllable arises at the end of a word, § 88.
all the vowels which according to what has been said above depend upon the tone or the pretone regularly sink to the lowest measure, that is, to the most penurious, or absolutely necessary use of vowels, § 23. What was pretone disappears wholly: יְקֻמוּן, the plural of יָקוּם, אַכְזְרִיָּה, the fem. of אַכְזָרִי, and this acc. § 164 from אַכְזָר. But that vowel which remains firm in the second syllable *before* the tone, forms of itself a kind of *countertone* (comp. § 96) and appears sharper, clearer and somewhat stronger than it otherwise could, as the *ĕ* in הֶהָרִים, comp. הָהָר, § 70, and many other cases show. Also a short vowel which otherwise would disappear, can remain through the countertone, as the *ŏ* in קֳדָשִׁים *qŏdāshîm*, § 186.

In reference to the previously accented syllable, which as § 89.
is generally the case closes with a consonant, it loses its short vowel, supported by the tone, or, acc. § 33, its long one, made long merely by the tone,

1) altogether before the new accented syllables beginning with vowels (with which most begin), since the vowel lengthened by the tone must then be shortened, and a short vowel, acc. § 23, cannot stand without the tone in a simple syllable: כָּתְבָה from כָּתַב and יִכְתְּבוּן from יִכְתֹּב, § 193, מִסְפְּרִי from מִסְפֵּר, § 255, 2; otherwise the vowel long by the tone would stand as pretone, acc. § 87. If in cases where the falling away of the tone-vowel is possible, the first radicle standing alone has merely the *ā* of the pretone, the falling away of the pretone is likewise possible: in that case this distinction is made that the tone-vowel falls away before pronominal endings when they consist of vowels only, כָּתְבָה, § 193, but remains as pretone if the preceding pretone falls away on account of the addition of the much stronger suffixes, כְּתָבָם, § 251. — The stem-long vowels or those that have become unchangeable through lengthening sometimes bring their sound a stage lower at least in quality: *ô ệ* arising from *au ai* to *û î*: נְסוּגֹתִי (*I drew back*) from נָסוֹג, שִׁיתוֹ (*his brier*) from שַׁיִת, §§ 196, 255; similarly the fully lengthened *ô*: צוּקָה from צוֹק, § 187, and *î* lengthened to *ê*: הֱקֵמֹנוּ from הֵקִים, § 196, פְּלֵיטִים from פָּלִיט, § 187. — Occasionally a short vowel pushes forward into the syllable preceding in order to establish itself there more firmly, §§ 215, 245, 251, 255; comp. § 70.

2) In connexion with the suffixes ךָ— and כֶם— which begin with a Sh'va that is never quite inaudible, § 247, the original tone-vowel, in conformity with its force, just described in 1), maintains its place either still long, as a kind of pretone, before the somewhat lighter ךָ—, as כְּתָבְךָ, or shortened before the somewhat heavier כֶם—, as כְּתַבְכֶם. But a short vowel can also, if a vowelless consonant precedes, push forwards to this, so that the Sh'va becomes quite audible: הֲפֶרְכֶם or הַפְרְכֶם; comp. the details § 255.

3) As an accented ending beginning with a *closely* conjoined consonant תֶּם־, 2 per. plur. perf., following its unaccented singular תָ־, § 190, is almost the only one; as a rule only such endings of this kind are suffixed which, acc. § 85, can be unaccented. Such suffixed unaccented syllables are equal in respect of tone and general vowel-force to those final syl-

lables which, acc. § 26, close with two consonants: כָּתַבְתְּ like כָּתַבְתְּ; the tone-vowel in them is strongly contracted therefore, and reduced to its shortest measure, so that from *â* arises *á*, from *ē* likewise *á*, acc. § 33, from *ô ê* merely *ō ē*, or rather for the latter *á*, from *û î*, *ō* and *ē*, or rather for the latter *á*. If the tone removes from this tone-vowel to a following syllable that must be accented, the vowel formed by the previous tone sometimes remains indeed, as כְּתַבְתֶּם according to כָּתַבְתְּ, § 195, but the short vowel in other cases returns to its original form: פְּשַׁתֶּם, § 196, וְהִתְקַדִּשְׁתֶּם, § 234, נְחֻשְׁתָּם from נְחֹשֶׁת, § 257.

If only an unaccented vowel is affixed to the tone syllable, it displaces the helping-vowel (§ 26): גֶּבֶה, גָּבְהָה § 216, but leaves the tone-vowel, even a short one, often unaltered: גַּת: גִּתָּה, § 216, brings back again, however, the unchangeable vowel, which was somewhat shortened by other causes, with the destruction of the compound syllable, into its previous form: הִכְתִּב: הִכְתִּיבָה, קָם: קוּמָה, § 228. § 90.

III. SOUNDS IN SENTENCES. PAUSE.

I. In the course and stream of a sentence each word hastens by without delay, and by the pronunciation of the first word in closer conjunction with the following the last letter of the one and the first of the other can more nearly unite. § 91.

Yet there is visible in Hebrew no further trace of the assimilation of consonants of a different sound than that *-n* sometimes changes into *m* before *m*: יְשֻׂשׂוּם מ׳, Is. 35. 1. — The vowels are more efficient in causing the closer connexion of two words that belong to each other: 1) each of the 6 first mutes receives aspiration through the influence of a vowel closing the preceding word, § 48. — 2) The particle מָה (*what?*) joins itself to the following word by doubling its first consonant: מַה־פִּשְׁעִי, so that it is sometimes written as forming one word with it: מַלָּכֶם (*what to you?*); inversely, a word having the tone on *a* or *é* in the penultima connects with itself a following word accented on the first syllable by reduplicating its first letter: תֵּלַכְנָה מַּיִם, עָלִיתָ שָּׁם, יְרָאֶה־לּוֹ, a concate-

nation of letters which is at times still further extended: לְךָ־נָּא (*go now!*), קוּמוּ צְּאוּ (*arise! come forth!*).* — 3) Pefore a monosyllabic word the tone changes from the last syllable of the preceding closely conjoined word to the penultima, as far as this is allowable acc. § 85: קִינָה הִיא for קִינָה הִיא, אֹבְדֵי דֶרֶךְ, וְנָתַן לָךְ; sometimes indetermined before very weak $\bar{e}$: אֹהֵב דַּעַת.

§ 92. II. At the end of a sentence, the place of the *pause*, the sound is much more firmly arrested and held back; it seeks therefore firmer standing place, and collecting itself dies away in greater repose, indeed possibly with the extension of the preceding vowel. However these tendencies of the language according to the historical formation of single words cannot show themselves in the same way in all cases:

1. The *retraction* of the sound towards the beginning of a word is possible only where the final syllable in the course of the language can become changeable and toneless either from the first or by means of waste and wear. Accordingly 1) the person-endings of verbs, consisting of vowels merely, inasmuch as they are naturally very weak endings, become in pause so toneless that the tone restores the original vowel of the second radical: כָּתָבוּ and גָּדֵלוּ for כָּתְבוּ and גָּדְלוּ from כָּתַב and גָּדַל §§ 33, 130, 193, עֲמֹדִי for עִמְדִי (*stand!* fem.) from עֲמֹר § 226. — 2) The suffix ךָ always becomes so toneless that the tone moving backwards extends the preceding Sh'va into a tone-vowel, § 40: לְבוּשֶׁךָ, שְׁמֶךָ for לְבוּשְׁךָ, שִׁמְךָ, comp. further § 247, sq. — 3) Triliteral final syllables which in the flow and stream of speech have transposed the vowel to the second consonant, in pause replace it in its original position; yet since the vowel belonging to the word in the flow and stream of speech also still remains behind the tone, in all cases *é* arises as the weakest vowel-sound, acc. § 40, $\bar{o}$ however and sometimes $\bar{e}$ where these vowels are natural to the stem: שֶׁכֶם for שְׁכֶם §§ 41, 146, מֶרִי, חֱצִי, צְרִי, יֶהִי for מְרִי, חֲצִי, צְרִי, יְהִי §§ 146, 224; $\bar{a}$ only in אָנִי *I* for אֲנִי. — 4) It is more rarely that the tone retreats to the penultima, which is a syllable in itself; וְכָתָבְתָּ for וְכָתַבְתָּ § 234, further in the particles אָנֹכִי *I*, אַתָּה *thou*, עַתָּה *now*, and sometimes elsewhere.

* This has been named *Dagesh euphonicum; better Dagesh conjunctivum.*

But just on the contrary, the tone in pause is strengthened in the case of verbal forms that have suffered contraction in the last syllable and that close with two toneless consonants § 232, in this way that it again descends to the last consonant but one and leaves the previous vowel in possession of its tone as pretone: וַיֵּלַךְ, וַיִּגְמַל, תּוֹסַף, וַיָּקֹם for וַיֵּלֶךְ, וַיִּגְמֹל, תּוֹסֵף, וַיָּקָם.

2. The longer or stronger pronunciation of the vowels in the pause takes the following form in relation to the pronunciation without pause: § 93.

1) *á* with the tone, which was originally *a*, becomes *ā*: כָּתָב, וַיִּישָׁן for כָּתַב § 119, וַיִּישַׁן § 232;

2) *ō* admits of no further lengthening, but sometimes changes into the more open *â*, as שְׁאָלָה from שְׁאֹל Is. 7. 11, comp. § 94.

3) Where, however, *ĕ* = *ĭ* was originally the sound, there in pause in a compound syllable *á* as an elevation of *é* (§ 33) suffices, if without pause *ē* would stand instead of the unallowed *ĕ*: הֵחַוּ (*he has shortened*) Is. 18. 5; הָשַׁב (*give back*) Is. 42. 22, instead of הָשֵׁב, without pause, and שָׁשַׁר (*ruddle*) for שָׁשֵׁר; on the contrary, *ē* is everywhere demanded in pause where the law of the predominating vowel of a word, § 108, 1, requires in the last syllable the deeper *e* after a stronger syllable, that is, after a compound syllable and the strong *ô*: כִּתֵּב, כּוֹתֵב, where the *á* without pause at least is not wholly unallowed, § 141. Th *é* existing from various causes in the final syllable, §§ 33, 38 maintains its place in pause: אַתֶּם, אֱמֶת; also the *e* before a helping-vowel, arising from *á* by a kind of resonance, very frequently remains: מֶלֶךְ, דֶּרֶךְ or דָּרֶךְ.

It is a rare extension of the lengthened pronunciation in the pause when the vowel, acc. § 93. 1, passing to the penultima at the same time doubles the following consonant: חָלֵּוּ, נָתָנּוּ. — See other and more occasional pronunciations in pause in the treatment of the forms.

III. Sometimes a word in the course of a sentence assumes a rare but not altogether impossible pronunciation merely for the sake of better assonance with a word of similar meaning in the same sentence, as the rare שְׁאָלָה, Is. 7. 11, *to Hades*, although according to § 93. 2 allowable, is yet chosen in order to form a closer assonance with לְמָעְלָה *to heaven*. § 94.

ACCENTS.

SIGNS FOR THE TONE OF WORDS AND SENTENCES.

§ 95. In order to prescribe by means of suitable signs the true artistic management and changes of the voice in the fitting and reverent public reading of the words, sentences, and verses of the bible, the Massorites have established a great system of signs, which are commonly called *accents*, and which must here be explained, if but in general.

The most common sign indicating any check of the voice whatsoever is ֽ *Métheg*, that is *bridle*. Like all accents, it is placed *after* the vowel to define what has yet to be added to the simple sound of the vowel.

The received doctrine of the school for the correct reading of the tone, or accent, of words and sentences is briefly this:

§ 96. I. Every *single* complete *word* has, acc. § 85, its proper tone. The syllablei mmediately before this tone-syllable falls proportionally lower: on the contrary the syllable preceding the latter forms of itself according to the law of rhythm a second tone, or a counter-tone in reference to the chief tone, and this second tone, if the syllable in which it occurs is open, is very distinguishable, and is then most necessarily indicated by Metheg: אָֽנֹכִי, הִֽשְׁתַּחֲוֵיתֶם, הֶֽחָכָם, קָֽדָשִׁים *qodāshîm* § 186, 2; also even before Sh'va, but the counter-tone is rarely allowable in an imperfectly compound syllable: כָּֽתְבוּ *kath'bú*, יִֽרְאוּ *jir'ú* (*they fear*) which in that way distinguishes itself from יִרְאוּ *jir'ú* (*they see*), תַּֽדְשֵׁא, acc. § 224 (*let it bring forth!*), Gen. 1. 11. If the second syllable before the tone is compound but the third open, the latter receives the counter-tone: וָֽאֶזְרַע: in the poetic accentuation, § 98, a mere Sh'va can be so distinguished at the beginning of a word: מְֽסַבְּלִים, נְֽנַתְּקָה.

The same word can accordingly have several counter accents: לִֽישׁוּעָֽתְךָ.

Special reasons for the counter accents lie 1) in the vowel before a rapid or Chaṭéf-vowel, §§ 60, 65, 31, since מַֽחֲנֶה, בְּֽאֵרֹות, בָּֽחֳרִי (*boch°rî*) are frequently written. — 2) in

אֱהֱיֶה, יְחֱיֶה, יְהֱיֶה and similar cases acc. § 65, in order to exhibit clearly in this connexion the naturally harder vowel; — 3) in some more emphatic prefixes, as וַיַּֽעֲנוּ § 231, Gen. 34. 13.

§ 97. II. This simple rhythmical law of risings and sinkings until the last fall and check, extends also throughout the tone of the whole sentence, but very much enlarged and elaborated, and produces that great system of stately and solemn rhythm, according to which the punctuators prescribed the reading of the Bible, even its prose, and by means of which it is sought to bring the sense of the words, in smaller or greater sentences, into agreement with the requirements of rhetorical reading, or a kind of simple singing.

Since, then, the *verse*, which contains and limits a rhythmical whole, may be of very different extent, it must be in reference to rhythm like a net, which can be either closely contracted or widely extended, as is required, but still is never without limits nor rhythmical dismemberment. The fundamental principle of the usual rhythm is *trichotomy*, of which the successive parts increase in strength and depth, and may be represented by I II III: yet so that the penultimate part is necessary as the essential concomitant of the final part, whilst the first may be dispensed with. This being presupposed, the verse

1) may extend from the end backwards through 5 *members*, which we call *a*—*e*: of these *a* is the end and final rest, *b* the sinking belonging to *a*, *c* the counter-rise; *d* begins a second lighter half, and is again divided by *e* as by its own, and, therefore, the lightest half. But whilst the members must succeed each other in order, we find

2) parallel with them 4 *incisions* which we signify by 1—4, of which each is a stage stronger than the corresponding member, and as an abrupt, suddenly halting member may be several times repeated together with its concomitants, excepting the last i. e., 1, which is also the end; but after the abrupt incisions the successive series must be again resumed either with the corresponding member *a b* 2, *a b c* 3, or with a member one or at most two stages behind: *a b c* 2, *a b c d* 3, also 2—3, 3—4. This system, complicated at this stage, is made still more so

3) in this way, that usually the above as the second and rhythmically weightier half of a verse is preceded by another similar but somewhat lighter half, so that the verse divides itself, whenever it is possible, into this *division* I. II; the first half may then form in time another lighter half III. Both these divisions I—III as well as the incisions 1—2 must have a preceding member as their proper sinking, whereby these fore-members take everywhere different forms in agreement with their incision or division; and hence instead of the repetition of 3*c*, 2*c*, or even 1*c*, serves as an easy transition.

But each of these members is further a substantive part of a verse having its own attendants, since only the above divisions and the incisions 1—2 must have the lesser member as their necessary sinking, and may therefore use it instead of Métheg, § 96. Hence arise, since every member may include two or more words, smaller sinkings for the words or syllables which precede the end and rest of a member and are connected with it, *accentus conjunctivi* or *ministri* in contrast to *accentus disjunctivi* or *domini.* Of these there are 5, here denoted by α—ε, corresponding to the number and grades of the members; but their use is determined in each case differently, according as the members become at the same time incisions or also divisions, since γ before 2*c* is ruled by it, α remains before I*b* and II*b*, *vice versa* β appears before II*a* as before III*c*, before 3*c* at least after γ, and before 4*d*. But from *c* onwards the entire process of rest, sinking and counter-rising may be repeated on a smaller scale: before *d*δ is formed δδ as somewhat stronger than δ; *vice versa* δ appears as a sinking, δδ as a rising before γ of 1*c* or 2*c*. Lastly, if all these diversified combinations do not suffice, β may then be made use of and repeated as many times as is needful: for before 1*a* and *b* only one of these sinkings is allowable, before 2*b* and II*a* β may be once repeated, but many times before *c* if it is used.

If one of two words which are to be more closely connected is a smaller one, or one of these sinkings does not well suit in that connexion, merely the conjunctive dash *Maqqef* without any pause may be used instead of an accent, as: וַיְהִי־כֵן Gen. 1. 3. 7; on the contrary, should it be requisite for the voice to stay somewhat longer or more emphatically, merely on account of the sense, by a conjunctive accent, which is necessary from the connexion, the mark | is put after the word, called *P'sîq*.

Finally, if the space for placing an accent from 2*b* upwards is too small to allow it scope to develope fully its proper force, secondary accents are used which show this, e. g., ꞉ for 2*b* if this accent would not have space before it even for a *Métheg*, and, therefore, its sphere is compressed as it were into the narrowest space.

The scheme of the whole, as far as it can be clearly presented with all secondary signs and possible combinations, is: *

One point after a sign denotes *one* possible repetition of the accent; *three* points a possible *more frequent* repetition.

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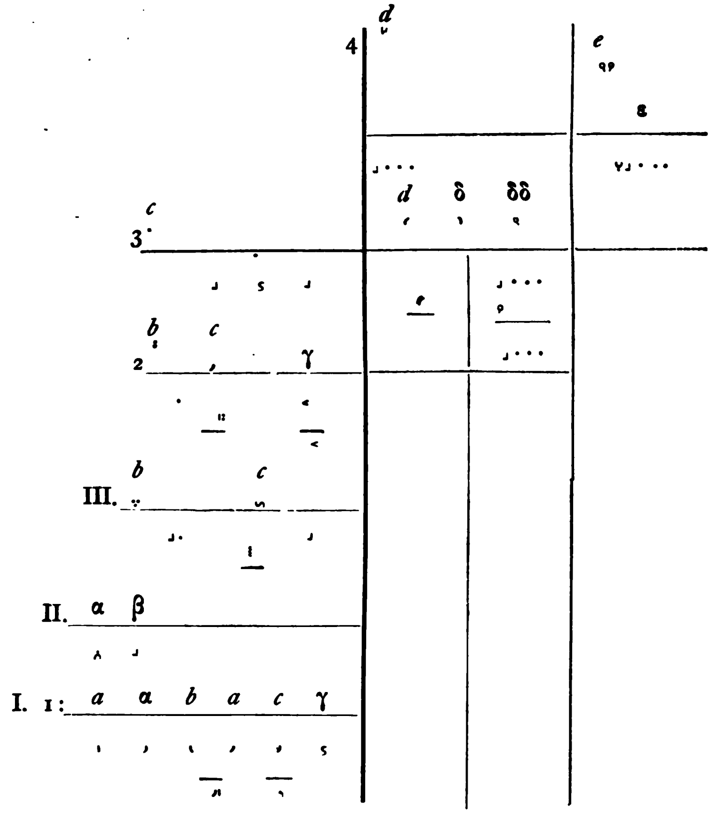
* Comp. further as to the particulars of this and the following accentuation the *Ausführliches Lehrbuch*.



I. 1 *a* *Sillûq* with *Sôf-Pasûq*; α *Mê-r'ka.* *b* *T'ifchâ.* *c* *T'bîr;* accessory acc. *Mê-r'ka k'fûla* (double M.); γ *Darga.*

II. *a* *Athnâch;* β *Mûnāch* etc., as in I. 1.

III. *b* *S'golta* postpositivus (*vid.* as to the meaning of this epithet § 99): access. acc. *Shalshêleth* with P'sîq. *c* *Zarqa* postpos.

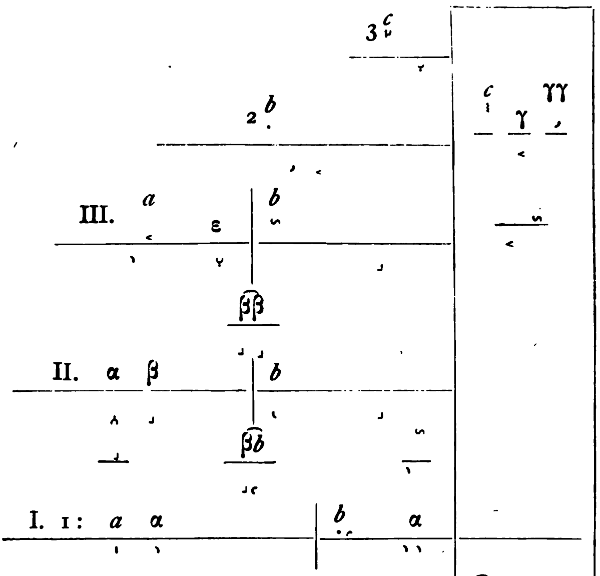
2 *b* *Zaqef;* access. acc. *Zaqef gadol.* *c* *Pashṭa* postpos. access. acc. *J'thîb* praepos. γ *Mahpach.*

3 *c* *R'bîa.* *d* *Gêresh;* access. acc. *G'rashâïm.* δ *Qadma.* δδ *T'lîsha q'tanna* (small) postpos.; access. acc. *T'l. g'dola* (great) praepos.

4 *d* *Pazer.* *e* *Qarnae-fara;* ε *Jérach.*

Modern scholars have called I*a* and II*a* *imperatores*; III*b*, 2*b* and 1*b* *reges*; 3*c*, III*c*, 2*c*, 1*c* *duces*; 4*d*, *e*, T'lisha g'dola, *d* *comites*; and again all of these *domini*, and, on the other hand, α—ε with T'l. qt. *servi*: only the last two names originated in ancient times.

§ 98. The Psalms, the Proverbs, and Iob 3. 2—42. 6, show a different kind of accentuation, the *poetic*. It has the trichotomical plan I ◡ II for its model, in which the penultimate part is weaker than the antepenultimate; and has not, indeed, as the prosaic, 5 members but only 3, and the same number of incisions and divisions, but beyond this is too elaborate and artistic to be briefly described. Its approximate scheme is this:



I. 1 *a* *Sillûq*; α *Merka*. *b* *R'bîa* and *Gêresh*; β*b* *Mûnâch* with *T'ifcha* postpos.

—*Mûnach superior*. — *Merka* with *Zarqa*.

II. α *Athnâch*; β *Mûnach*. *b* *Tifcha* praep. ββ *Mûnach* with *Mûnach*.

III. *a* *Merka* with *Mahpach*: ε (pros.) *Jêrach*. *b* *Zarqa*.

2*b* *Rbîa*. *c* *Shalshêleth*. γ *Mahpach*.

γγ *Qadma*.

3*c* *Pazer*. — *Mahpach* with *Zarqa*.

III. These accents for sentences supply at the same time the place of accents for words, § 96, inasmuch as they are written by those syllables which the latter belong to, and since Métheg is written only when no accent of a sentence can be used instead. This rule suffers, and therewith the clearness of the readers guide, an exception in the case of some of the more distant accents, which are placed, to distinguish them from others, either quite at the beginning or quite at the end of a word, without any regard to word-tone (above § 97 sq., called therefore *postpositive* and *praepositive*); but they are only few, especially in prose accentuation, and in the case of one of them, Pashṭa, the disadvantage is thereby avoided, that its sign, if the word-tone rests upon the third or fourth letter, is put with this also: רֽוּחַ, תְּגַלֶּ֫ינָה, וַיִּשְׁתְּ. — In poetic accentuation some of the smaller accents are promoted in this way, that a place is assigned them above the word. § 99.

As the signs of close union in pronunciation, § 91, are found with the *accentus conjunctivi*, in like manner the pausal pronunciations, § 92 sq., are allowable with the *accentus disjunctivi*, yet under the limitation, that they are only used with the longer *accentus disjunctivi*; and this pausal pronunciation has great variety according to the sense and connexion of the words of a verse; there are also strongest and less strong pausal pronunciations, see the case § 184. § 100.

Before Maqqef, § 97, the merely tone-long final vowels $\bar{e}$ and $\bar{o}$ are mostly shortened to $\breve{e}$ $\breve{o}$, inasmuch as the counter-rise through Métheg often removes to a previous syllable, even to a compound one (contrary to the common custom of orthography, § 96), but to this with this result, that through the more distinctly audible counter-tone Chaṭef-vowels are formed where otherwise they would be considered unnecessary: יַחֲשָׁב־לִי from יַחְשֹׁב; and Métheg here generally retreats to a mere Sh'va at the beginning of the word, as שְֽׁמַע־נָא, Zach. 3. 8. If on the contrary the final syllable before Maqqef retains its long vowel and the counter-tone cannot recede, the final syllable also suffers Metheg: בֵּֽית־אֵל, הֲלֹֽא־זֶה.

SECOND PART.

OF WORDS.

INTRODUCTION.

STAGES OF ROOTS. PRONOUNS.

§ 101. The roots, or primitive words, of language, in reference to their origin and nature, pass through three stages. They are

1. upon the lowest stage, expressions of *feeling* merely, consisting of vowels, aspirates, and soft consonants, for the most part remaining in their unformed state: הָהּ or אָח, with soft reduplication אֲהָהּ *ah! oh!* very rarely before a noun in an exclamation: הֶאָמוּר, *o dictum!* Mic. 2. 7; with a stronger reduplication הֶאָח, an expression of malicious joy.

הוֹי the dull cry of seriousness, of threatening or of lamentation; and more definite expressions for these feelings: הוֹ־הוֹ, אוֹי and אוֹיָה with the fem. form; rarely אִי and הִי, also אֲבוֹי. אַלְלַי the cry of continuous pain.

§ 102. 2. The *demonstrative roots*, which name an object not in reference to its nature but only as pointing to it as existing, which merely presuppose it, therefore, as to its position and relation to the speaker, and may, therefore, not unfittingly be called *pronouns*, stand higher in the scale. But inasmuch as they express the conception of difference in place, they also, when used in an immaterial and tropical sense, serve to indicate the common relations of thought, becoming short, clear logical words to denote time, condition, motive and sequence, comparison and antithesis, and also confirmation and asseveration; for which purpose they undergo a long course of formation, by composition, strengthening and weakening, and other literal changes. Some are formed impersonally, as הִנֵּה *behold,*

Lat. *en*, *ecce*, but may easily become personal, i. e., denote a definite person as the one intended, as זֶה *this*, הוּא *he* (see further § 183 sq.), and range, as short relative particles used also in various ways for the further formation of idea-roots, unseen throughout the entire domain of language; many have also remained as petrified in a single form, § 110. The following is a general list of these:

1) The simplest demonstrative words primarily with *t* (*d; s, z*): זֶה *this*, only rarely becoming impersonal: מִזֶּה *from here* הִנֵּה זֶה *behold here.* This *t-d-s* is softened on the one hand to a mere breathing: הוּא personal, *he*, הָא *here*, i. e., *behold!* on the other hand to *l* and the nasal sound; both conjoined in הִנֵּה or shorter הֵן, the usual particle for the Lat. *en*, *ecce.* הַל (Lat. *ille*, French *le* as article), likewise compound, has become with a personal meaning the article, § 181. Particles of place and time: הֵנָּה *hither*, acc. § 216, עַד הֵנָּה, contracted עֲדֶנָּה *till now;* הֲלֹם, *here*, *hither*, formed acc. § 160 but with a postfixed-*m*; the similarly formed שָׁם simple *there*; אָז *then* (Aram. אֱזַי ψ 124. 3-5); with a stronger letter preceding הָלְאָה *away there*, then *farther*, מֵהָלְאָה *beyond*, prop. *from there*, acc. 216, 217. Other forms in particular see below. § 103.

2) A particle of this sort becomes interrogative by special emphasis, with a literal change מִי *who?* מָה *what?* § 182. § 104.

A subordinated particle, which means *now*,* can also serve, when spoken in an interrogatory tone, merely to introduce a question, and is then much abbreviated; in Hebrew it is very short — הֲ, before an aspirate ־הַ, e. g. הַאֵלֵךְ (*shall I go*) according to § 59, and then, according to § 70, הֶחָכָם (*an sapiens* —?) rarely before א as in הַאַתֶּם (*vosne*—?), once הַיִּיטַב (*bonumne erit?* Lev. 10. 19) with reduplication of *j* between *a* and *i*; before a consonant with Sh'va as in הֲמָשֹׁל § 95, or also as in הַכְּתֹנֶת § 27.

Since this interrogatory particle is conjoined with a simple demonstrative word as הָא *here*, we get אַיֵּה, or shorter אֵי (אֱהִי in Hosea), meaning *where*: which when referring to a following personal זֶה confers on this the power of an interrogatory adjective, — *welcher?* ποῖος, *qualis*, whilst מִי *who?*

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* Sanscr. -*nu*, Lat. -*ne*.

and מָה *what?*, as the personal pronouns *he* and *it*, are words complete in themselves and independent, i. e. substantives. With appendages in מֵאַיִן, according to § 242, *whence?* and אָנָה (according to §§ 216, 36), or yet shorter אָן *whither?*

The personal interrogative indicates easily, by an alteration of the tone, the idea of the indefinite *who*, *whoever*. אָנָה is at times repeated, like the Lat. *quisquis*, אָנָה וָאָנָה (§ 32) *whither and whither*, that is, anywhither; מְאוּמָה *whatever*, mostly with the negation *nothing*, but has, according to § 176, another origin.

§ 105. 3) Relative pronouns arise-(*a*) from simple personal demonstrative words by special changes: אֲשֶׁר (from אֲשֶׁל with the change of ל into ר) the common word for the relative *who;* — (*b*) from personal interrogatives with an altered tone (comp. Lat. *qui* together with *quis*), whence כִּי is used in many ways as a relative conjunction, in general for the Greek ὅτι and ὅτε, for the German *dass*, *da*, *denn*, for our *that*, *when*, *for*.

The idea of the relative serves specially for the formation of the further idea of *comparison*, as German *wie*, Lat. *quam* and *ut*, ὡς, our *as*. כְּ־ shortened to a preposition, § 221, is placed *a*) before the demonstrative זֶה, כָּזֶה (with the *a* of the pretone), *as this*, that is, *such an one*, *talis*, in the *pl.* shorter כָּהֵם, *fem.* כָּהֵנָּה; — *b*) with the pronoun of the third person it has coalesced so that two much used words have thence arisen: כֹּה (from כָּהוּ) literally *as that*, and thence *so*, referring to something present or following; reduplicated כָּכָה it becomes the stronger German *also*, our *so*, also referring back to what went before; כֹּה used in reference to place is ὧδε *in that place*, interchanges however particularly in this meaning with פֹּה, which is our *here*; thence according to § 104 interrogatively אֵיכָה, אֵיכָכָה, אֵיךְ, אֵיפֹה *how?* and *where?* So כֵּן (from כָּהֵן *secundum ea*) referring to what went before, also in the second corresponding member: כֵּן, כְּ־ *as* — *so*. אָכֵן *so*, Is. 40. 7, and *so much*, Lat. *tantum*, compounded of this and a second demonstrative word serves for a limiting asseveration, *only*, *yet surely*, then *however*; and is mostly abbreviated in the frequent meaning *only* into אַךְ.

§ 106. 4) Roots that express ideas (concept-roots) are highest in the scale, and give, according to the consciousness of the nature of the things, clear and complete expressions of the thought. Through them arises the idea and formation of an *action*, the verb as opposed to the noun, and therewith the true foundation of human speech; and externally their higher

importance and meaning is visible in this that they must always be of the extent of *three* stable sounds: see § 5.

It is only rarely that the Hebrew goes beyond this prevailing law of triliteral root-formation, — partly by a kind of subsequent continuation of root-formation, in which especially additional softer sounds are interjected, as שַׁרְבִיט in the book of Esther for שֵׁבֶט, *scepter*, סַרְעַפּוֹת *pl. branches*, Ez. 31. 5, as well as סְעַפּוֹת v. 6; — partly by the amalgamation of two words, as צְפַרְדֵּעַ *frog* points in this distinct pronunciation to צָפַר *to chirp* and רְדַע *a bog*; — partly by naturalised foreign words, as פִּלֶגֶשׁ, παλλακίς, *pellex*. But even then the verb may never contain more than *four* (§ 126) and the noun not more than *five* stable letters (§ 154).

General laws of word-building.

A root of any kind has a definite ring and compass of sounds, but has beyond that no more distinct make and form. Yet a root can pass through essentially three stages of formation: — § 107.

1) It divides into *verb* and *noun*, and each of these two fundamental parts of language shows itself further in its essential divisions, e. g., the verb as active or passive, then the action as existing in the past or the future; these are the *stems* immediately proceeding from the, as it were, underground root. On these stems is formed then, in as far as they exist as nouns or pronouns,

2) the distinction of *person*, in reference to greater or lesser activity, number and sex; also passing over to the verb in as far as it shows the union of the main-word, or the person, (the subject) and the predicate of the sentence. Yet a word as we find it in a sentence shows itself

3) further always in a definite relation to the sense and connexion of its own sentence, differing therefore as to *case* and *mood*, in which the course of word-building first attains completeness.

A new course of word-building can then begin by means of the composition of words, when two or more words, formed

so far as to indicate the person, collect together under the common bond of one case or mood, the subordinate being put foremost when there is inequality in the ideas: yet composition has neyer been developed in Hebrew beyond some few elementary cases, § 270.

For the attainment of the ends of word-building, external means indeed are chiefly used, as position of words, repetition or reduplication of whole roots or single letters in them, with different degrees of strength, coalescence of subsidiary particles expressing more general ideas with the word to be formed. But along with these external means, according to § 5, a nicer formation by means of *internal change of vowels* is very prevalent, through the rise of more important vowels and the alteration of the accent; and often both methods of formation are found together.

§ 108. Leaving out of view any prefixed conjunctions or prepositions as well as suffixes, a word forms in itself an independent and stable whole, in relation to which its vowels reciprocally affect each other. Every word, especially a dissyllabic or polysyllabic one, has accordingly a certain proportion or balance of vocalic sound, or a ruling vowel which can work upon the vowels nearest to it and determine their sound. This is seen in this, that

1) the vowel *after* a strong long vowel or a compound syllable loves to sink as much as possible, becomes therefore *ĭ*, or instead of *ĭ*, according to § 33, *ē*: כּוֹתֵב § 151, מִכְתָּב § 160; the vowel *before* a strong long vowel sinks similarly, if it has no further power to maintain itself as *i* (*e*), to a mere Sh'va: גְּבוּל § 153, and even when it is a primarily long vowel it sinks to weaker or lower vowels: לָצוֹן with pretonic *a* for לוּצוֹן, § 163, עֵירֹם, אֵילָם, חֵירָם for עוּרֹם, אוּלָם, חוּרָם, § 163. Similarly *a* before *á* likes to become the sharper *ĭ*: מִרְבָּץ, § 213, נֶחְשַׁב, § 140, comp. § 65.

2) In accordance with the law of resonance a ruling vowel easily determines an undetermined weaker one, and one that is similar its neighbour, as קָדְקֹד, § 154, כְּתֵב, §§ 32, 146.

3) Two syllables or words which accidentally would contain the same vowel sounds, sometimes avoid the assonance:

תִּיטְבִי (*thou art good*, fem. sing.) for תִּיטְבִי, § 139; שָׁכֹלְתִּי for שָׁכַלְתִּי with the change of *a* in the pause for the half-passive vowel *o*, Gen. 43. 14.

A word which through wear comes short of the common number of three root-sounds, seeks gladly in any way some extension and strengthening of its sounds: comp. §§ 112, 114, 227, 258, 263, etc. § 109.

Words which have either never advanced to full *verbal* or *nominal* formation, or gradually separating from the living part of the language and remaining in a dead and stiffened form express certain subsidiary ideas, e. g., מְאֹד *very*, — these words, in other respects very unlike, are classed together under the name of *particles*. However these particles are often taken up and with new life used again with great freedom, as, for instance, מְעַט *little* (*parum*), because another word for the idea is not at hand, appears a second time in every connexion, as predicate, subject, with the article, referring to the singular or the plural (while quite subsequently a new plural is formed from it, מְעַטִּים); and as may be said בְּכֹה *with so*, i. e., with such words. § 110.

As a short name for these formations from triliteral roots, especially the stems, the verb פָּעַל *to do* has served as an example since the middle ages: accordingly the first radical is called פ, the second ע, the third ל, e. g., פ"נ, i. e., a root the first letter of which is a נ: the stems and the longer roots are named therefrom, e. g., הִפְעִיל, i. e., the strongly active verbal stem, § 122, פַּעֲלֵל, i. e., a stem which reduplicates the last radical, §§ 120, 121, or also a quadriliteral root, § 126. In the same way, ע"ע denotes a root the second radical of which is the same as the third, § 112.

In Hebrew the verb is not quoted as in our language by the infinitive, but in the 3rd person masc. sing. perf., as the primary person, acc. § 190, as כָּתַב *to write*. Only with the roots ע"ו the infinitive *Qal* (§ 119) is generally quoted, as קוּם *to stand*, because the perf. קָם makes the ו inaudible.

The kinds of roots with reference to their sounds.

In applying building to particular roots much depends upon the character of the root-sounds. To make the root described in § 106 three *stable* sounds are needed, that is, three sounds independent of the short vowels with which they must necessarily be pronounced; a long vowel however like § 111.

the *û* in *mûth* or the *â* in *galâ* is rightly equal in value to a consonant with a short vowel, counts here, therefore, for a stable sound. If now the three radical sounds consist of three strong self-maintaining consonants, as כתב, לכד, building shows itself in them in the greatest regularity and in general in the greatest clearness and completeness. But there is a very great number of roots which have not, more or less, this strength and completeness, which may on that account be called *weak* roots, and in which much peculiar to themselves is found, much also from earlier antiquity is more firmly retained. Yet the weaknesses of such roots are in part very scattered and isolated, occurring only here and there, as נ often readily assimilates, acc. § 79, and as the gentlest aspirate א at times becomes quite inaudible, §§ 73, 75. The effects of an aspirate in the root (§ 59 sq.) are very thorough as far as they go, but they rather concern slight changes (*Farbenwechsel*) of pronunciation, chiefly of short vowels. But, on the other hand, there are whole classes of roots which from their particular origin and nature must deviate more widely and thoroughly from the usual form:

§ 112. 1. Not a few roots have remained nearer their original state or have returned nearer to it again in this way, that they contain only two unlike consonants with a short vowel: מַד *mad*, פַּל *pal*: but because the formation of the root requires at least the *power* of three stable sounds, the reduplication of the last fundamental sound (or radical) takes place in all cases, by which means the actual root becomes *madd*, *pall*; and are hence called ע״ע. But these last two radicals seek

1) whenever it is possible to remain close together in one letter; a moveable vowel which would stand between the second and third radical is on that account put back to the first radical: סַב, רַב for סָבַב, רָבַב (where the *a* of the first radical of the strong formation as merely pretonic does not come into account), יָסֹב, מֵסַב for יְסַבֵּב, מְסַבֵּב (where a pretone by the weak formation more naturally arises). The final vowels, lengthened by the accent in the common roots, remain here before the double letter porportionally shorter, although the double letter at the end of a word, according to § 82, is in the present Hebrew not fully audible. Since however these stems are very

short and weak without affixed syllables, and accordingly strive after lengthening, hence appears — *a*) instead of the usual *ā* as pretone sometimes the in that case stronger *ē*, as in the participle מֵסֵב § 169, comp. §§ 238, 160; — or *b*) the doubling, inaudible in the closing consonant sometimes actually appears in the first radical if a prefix letter precedes this: יִחֵּם, יִחֹם, for יֵחַם, יֵחֹם; — whilst *c*) also instances are not wanting in which the doubling in its power and effects is quite lost without any compensation, which however is not natural and in Hebrew but rarely occurs, §§ 160, 193, 197. On the contrary

2) the two last radicals separate wholly from one another if either an unchangeable long vowel comes in before or after the second radical: סוֹבֵב, סָבִיב, or the second radical itself is doubled: סִבֵּב: however forms of the latter kind are not favorite ones in Hebrew, and are preferably set aside for others.

3) It is but rarely that the double letter falls in other cases into two separated ones; then most easily when the contraction and the separation make no great difference in the sound, not therefore in such cases as יִסְבֹּב for יָסֹב, but in such as גָּלְלוּ together with גַּלּוּ, and even then in a really stronger formation of fuller meaning, § 138.

2. Roots in the middle of which a long vowel, chiefly *û*, § 113. takes the power and place of the second radical, which also, as the above named roots, are nearer to an original condition of the roots: קוּם *qûm*, אוּר *'ûr*. The root-vowel *û* may indeed

1) if the language makes it necessary, change into its half-vowel *v* and this formation by that change become like the strong one; and this should continually happen on account of an originally long vowel which established itself before or after the second radical, or on account of the doubling of the second radical, as עִוֵּר, ψ. 119. 61: but the language resolves on this but unwillingly and tardily, and prefers other formations. In formations these roots are treated

2) rather as roots with stable consonants surrounding them in the middle of which is a mere long vowel *û*, which must fall in with the vowel sounds of the stems and suit itself to them as well as may be. When therefore a tone-long, or at least not an originally long stem-vowel has its place after the

second radical (and most of the formations are such), it then unites with the *ŭ* in accordance with the laws of sounds, or supplants it when it is the more important and determinative; this however only on condition that it become itself as unchangeably long as the vowel *û* into the place of which it is come, § 54. Accordingly it maintains

3) in the short pretoned nouns like כְּתָב, or instead according to § 32, כֶּתֶב, most its original force and mobility, and can there temporarily become a half-vowel: שׁוֹר, *pl.* שְׁוָרִים, like מֶלֶךְ, *pl.* מְלָכִים.

The roots with middle *î* have not in Hebrew been kept very distinct from those in *û*, but the form in *û* is everywhere the prevailing one, with the exception of the short pretoned nouns which clearly arise from *î*: for roots like שִׂים, רִיב see besides § 127. Only a few roots show an original *î*, and in most cases they begin with gutturals: in these the middle vowel, according to § 118, is always hardened to a consonant: אֵיֵב (*enemy*), עָיֵף (*weary*) very rarely as a verb אָיַב (*to hate*), Ez. 23, 22.

Also roots with middle *â* are wanting: this vowel would become an aspirate between two vowels, if it would maintain itself: מָהַר, בָּאַר.

§ 114. Roots whose middle radical is a vowel, § 113, and those whose last radical is doubled, § 112, have, as the roots which still stand nearest to the original monosyllabic state, § 4, reciprocally great similarity in formation, and often a root of the one kind passes over entirely into the form of the other, more usually, however, ע"ע into ע"ו than the reverse. They are alike also in this respect, that in the progress of the language they gradually change into stronger stems, or reversely originally stronger roots fall together into them in this way that a more stable third radical

1) is prefixed, as the ע"ו sometimes change into פ"י: יִיטַב יִיעַף *imperf.*, with the *perf.* טוֹב, עָיֵף, יָגֹר *perf.* with *imperf.* יָגוּר, and as the ע"ע according to § 112 frequently, the ע"ו sometimes double the first radical (as if פ"נ were the original form): הִסִּית *seduce*, הֵלִּיץ *mock*, הִצִּית *kindle*, § 122, from סוּת, לוּץ, צוּת; הִנִּיחַ differs at the same time in the meaning *lay* from הֵנִיחַ *to cause to rest*; or in this way that a more stable third radical

2) is affixed, which is more rare: רָבָה *to grow*, with רַב which remains almost alone in the *perf.*, the adjective and the infinitive; or

3) the middle sound is hardened into a stable aspirate: מָהַל *circum-*

cise with מַל or מוּל, יִמָּאֵם imperf. Niph. from מַס, שְׁאָם more Aramean as part. Qal of שָׁסַם.

3. Those roots which have originally a vowel either be- fore or behind approach nearer to the strong formation than the two above-named classes. The roots with *î* and *û* as their last radical have so closely united themselves that the sound *î* prevails and radical *û* is maintained almost alone in שָׁלוּ *to rest*, and partially in עָנוּ *to be bowed* (also to distinguish it from עָנָה *to answer*). The formation is chiefly this, that § 115.

1) in most stems, those, that is, which have a mere tone-supporting or tone-lengthened vowel after the second radical, the *a* as the natural stem-vowel uniting with the *î* forms *ae*, this *ae*, however, thro' the influence of the final tone is shortened into *é*; which *é* (written ־ֶה according to § 16) resolves all more definite short vowels into itself in such a way, that only for certain new formations does an *a* or *o* instead of *é*, required by the formation, come into the vacant vowel place, §§ 142; 238, 3. This weak *é* vanishes before an additional vowel: יִגְלֶה, יִגְלוּ; יָפֶה, יָפָה, where in the first case *û* and in the second *a* is appended, and *é* before them, according to § 45, is displaced.

This final *é*, having become so weak, as soon as any special cause induces a shorter pronunciation of the closing syllable of a word, readily falls away, as in the instances: יַשְׁק, יִשְׁתְּ, הַט from יַשְׁקֶה, יִשְׁתֶּה, הַטֶּה, according to § 224 sq., nevertheless the weaker this *e* and with it the third radical becomes, the more frequently many formations have an *e* from the beginning instead of an other and more regular vowel, as הֶחֱשׁוּ *imperat* Hiph. for הַחֲשׁוּ, 2 K. 2. 3, 5.

In accordance with a mere Aramean and poetic formation the ending is retained more strongly before any addition as *ae* or in the verb *ái*: גָּלָיו, גֹּלְיָה from גָּלָה, גֹּלֶה, §§ 189. 194.

2) If in the noun a vowel, naturally or indeed usually unchangeably long, comes after the second radical in the strong form, then it appears here also, and י as the third radical then separates itself, taking its further form according to the general rules, as גָּלוּי, *fem.* גְּלוּיָה; נָקִי, according to § 54 for נָקִיי, *fem.* נְקִיָּה.

3) Those forms which have the accented vowel originally after the first radical, where also ו more frequently appears,

have remained, like those in ע״ע, nearest the original form: שְׁחוּ, פְּרִי (the last in *Pausa*), or those which leave the second radical vowelless, in which case ו always appears: הִשְׁתַּחֲוָה, § 121.

§ 116. There are roots with soft aspirates at the end, as נָגַהּ, כָּמַהּ, קָרָא: however those with הּ are very rare, and mostly coincide with the ל״ה, that is, ל״י; but those with א are very frequent, nevertheless these also observably change, less in the way of writing (נסה = נִשָּׂא, ψ. 4. 7) them than in formation, into ל״ה, rather frequently in the instance § 115. 1, less by far in that § 115. 2, and not at all in that § 115. 3. Conversely some of ל״ה, in this unsteadfastness, change into the form and also the orthography of the ל״א, as יִקְרָא (elsewhere *imperf. Qal* from the root קָרָא *to call*) sometimes for יִקְרֶה from קָרָה *to meet.*

§ 117. The roots with a vowel as their *first* radical, which might originally begin with *i* or *u*, have for the first radical, when it begins the word, almost constantly *i* or rather *j*; on the other hand, if the first radical closes the first syllable of the word after a prefixed letter they very strongly hold fast *u*: יָלַד, נוֹלַד, § 123; only in the *imperf. Qal*, § 139, does the sound of *i* hold out on account of the similar *perfect*. The forms with a whole syllable prefixed hold a middle place, in which ו mostly appears: הִתְוַדַּע, הִתְוַכַּח, הִתְיַלֵּד, § 124. — As a long vowel, which at the beginning of a word would arise from a prefix letter and the first radical, *û* and *ô* has not infrequently sunk by the reduplication of the following consonant: נֻלְּדוּ for נוֹלְדוּ (*they were born*); and gradually such a reduplication of the second radical becomes so prevalent that a פ״י is treated just like a פ״נ, but rarely except with sibilants and liquids: הִצִּיעַ *to spread out* from יָצַע, and the late word מַדָּע (*knowledge*, *conscience*) from יָדַע.

Roots which begin with the weakest aspirate א, cause it and its vowel *a*, when this *a* comes into contact with the *a* of a prefix, often to coalesce and disappear in *ô*, although the א is usually retained in writing: so יֹאכַל, § 139, מֹאזֶן, § 160.

Roots that begin with נ assimilate it in the numerous stems which after a prefix close the first radical without a vowel, very often, according to § 79, with the following consonant, as יִפֹּל for יִנְפֹּל, § 139, מַפָּל for מַנְפָּל, § 160.

Therefore all kinds of roots which begin with these or even with another soft sounding letter have much that is similar; and their forms also so interchange that the building of פ״י, as one of the most easily changed and yet most frequent affects other forms. This appears in the very common verb הָלַךְ *to go*, which follows entirely the form of a פ״י in all the forms in which its first radical becomes vowelless by a prefix, יֵלֵךְ, *imperf. Qal*, § 139, הוֹלִיךְ *Hif.*, § 122.

4. If several weak letters come together in the same root, then § 118.

1) the first and second radical are both treated as weak, if only the middle one is treated as strong, as in נָטָה, אָחָה, יָעָה.

2) ו י not infrequently stand as second radicals before ו as the last or rather before ל״ה, § 115, and in that case always remain as strong letters, subject only to the common laws to which other letters are subject: קָוָה, חָיָה; the same happens at times before gutturals: גָּוַע, צָוַח, only not before the weak א: בּוֹא, נוֹא, whence the Hiph. הֵנִיא, § 122.

3) Before a guttural נ generally remains more firmly: יִנְאַף, יִנְחַל, comp. § 139.

4) Three weak letters can meet together only if one or two are gutturals, in which case a guttural before ע״ו is treated somewhat more strongly הָיָה and חָיָה, § 65, רָאָה, § 232.

Roots whose first and second radical would be the same or very closely related are not original; in like manner a T-sound as the first is not often found before a S-sound as the second (§§ 78, 124); and נלר never appear in a root close together.

THE FIRST STAGE OF WORD-BUILDING.

STEM-BUILDING I. OF VERBS.

1. Verb-stems.

Abstract: —

1. Simple stem: כָּתַב.

2. Intensive stems:	3. Stems with external addition:	
	Causative stem:	Reflexive stem:
סְחַרְחַר רַעֲנַן כִּתֵּב (Pi-ʿel).	הִכְתִּיב (Hif-îl).	נִכְתַּב (Nif-ʿal).
4. Intention-stem:	Reflexive-intensive stem:	
כּוֹתֵב (Pô-ʿel).	הִתְכַּתֵּב (Hithpa-ʿel).	

§119. I. In the *simple stem*, which springs immediately from the root, the stem-vowel moves backwards towards the end of the word, *k'táb* or *katáb*, to express motion and action, that is, the *verbal* idea: on the other hand, this vowel moves forwards to the beginning of the word, *kátb* or *kéteb*, in order to express rest, that is, the *nounal* idea.* The simple verb, therefore, has its characterising vowel after the *second* radical, after the first radical, on the contrary, the *ā* of the pre-tone: כָּתַב, *to write*, קָטֹן, *to be little.*

Following the example of Jewish grammarians, the simple verbal stem is called קַל *Qal*, that is, *light*, and the rest כְּבֵדִים *heavy.*

§120. II. Of the iterative or *intensive* stems of the strong verb those distinctly audible with reduplication of the last two radicals are very rare: סְחַרְחַר *to be ever going hither and thither* (e. g. of the beating heart): those with reduplication of the last radical, also rare, as רַעֲנַן *to become green*, שַׁאֲנַן *to be resting*, express by means of this reduplication a permanent state or condition.

On the contrary, the stem with the very easy reduplication of the middle radical is very usual: it expresses an active and energetic exertion and effect, and

1) often the pure intensifying of an action, with such fine shades of meaning as our languages can scarcely with circumlocution express, as כִּתֵּב *to scribble, scrawl* contemptuously spoken, Is. 10. 1; צַעֵק *clamitare*, רִדֵּף *sectari* with רָדַף *sequi*; שִׁבַּר *to shiver and shatter*, שִׁלַּח *dimittere* and שָׁבַר *to break*, שָׁלַח *mittere*. מְשַׁל מְשָׁלִים *to be ever speaking proverbs*, Ez. 21. 5, and the *sing.* מָשַׁל מָשָׁל *to utter a proverb*, 17. 2. But still more frequently it expresses

2) the simple *producing* and *causing* of an action, and in that way comes gradually to correspond with the causative stem,

* How little accidental this is can be seen from this that this distinction of the noun holds elsewhere, in that the tone even in those cases in which it had originally an entirely different position has a strong forward tendency: מֶמֶר for מְמֹר, § 160, and the numerous feminine nouns in toneless *-eth*, § 173; on the contrary, in the feminine ending of the verb with the tone hasting backwards we have כָּתְבָה, § 190.

In the *Ausführliches Lehrbuch* our English words *cónsort*, *súbject* and *consórt*, *subjéct* are compared. Tr.

§ 122, in all its meanings and capacities, as אִבֵּד and הֶאֱבִיד *to annihilate* from אָבַד *to perish*, but in many roots with the difference that this stem expresses rather production or causation by means of mental activity and force of will, as יִלֵּד *to help to bring forth* from יָלַד *to bring forth*, or as from גָּדַל *to be great*, גִּדֵּל *to make great with care* (as children, plants) or also *to magnify*, i. e., *to honour*, הִגְדִּיל *to make great* generally. Comp. further § 133. And in this force of a stronger active verb it serves

3) very much in deriving active verbs from nouns, as כִּהֵן *to officiate as priest* (כֹּהֵן), שִׁלֵּשׁ *to divide into three*, or in another connexion *to do on the third day* (שִׁלְשׁוֹם). Such cases as זִנֵּב *to cut off the tail* (זָנָב) also belong to this class.

Of gutturals 'ע, acc. § 69, mostly with half-reduplication רִחַם, רִחַק, תִּעֵב, כִּהֵן, נִאֵץ, but also מֵאֵן, imperf. יְמָאֵן, and always with ר: בֵּרַךְ, קֵרֵב.

Otherwise unusual intensive stems are almost invariably formed in the roots with ע"ו on account of the great weakness of the second radical, and very frequently in those with ע"ע. The ע"ע avoid the reduplication of the second radical by inserting *ô* instead, which *ô* appears elsewhere although but rarely, § 125, as פּוֹרֵר *to divide*, ψ. 74. 13, from פָּר, סוֹבֵב *to surround* from סַב; upon the model of these the ע"ו form their intensive form, as קוֹמֵם *to place* from קוּם *to stand*, שֹׁקֵק *to cause to overflow* from שׁוּק *to flow*. § 121.

At the same time the ע"ע form stems of stronger meaning by the reduplication of both of the two radicals that compose the short root: פִּרְפֵּר *to shatter*, גִּלְגֵּל *to roll* from גַּל; and in the same way the ע"ו: טִלְטֵל *to hurl* from טוּל, זִעֲזַע *agitare* from זוּעַ. Besides, טֵאטֵא *to sweep away*, from the short root טָא.

The ל"ה also often double ו as the last radical and treat it as strong in the place of the third radical, if the middle radical is a guttural; נָאוָה, acc. § 75, *to be beautiful*, and purely active טִחֲוָה, *to shoot*, for טחַו, root טָחָה; reflexive, acc. § 124, הִשְׁתַּחֲוָה, *to worship*, literally to prostrate oneself. On the other hand they treat ו or י as second radical as always strong, so that the third radical remains weak, חִוָּה, חִיָּה, קִוָּה, צִוָּה.

Stems like קִיֵּם, § 33, סִבֵּב in the new meaning *to alter*, קִלֵּל *to curse* (properly *to put, to flight*) are but rarely formed throughout.

§ 122. III. *Stems with external addition* are the following three:

1. The *causative* stem is formed by prefixing with emphasis the active vowel *a*, in Hebrew spoken harder with the aspirate *ha-*;* but in the *perf.* the stem, acc. § 141, is הִפְעִיל *Hif-îl*, הִכְתִּיב *to cause to write.* This stem, which has the strongest active force, can

1) govern not only one, but also, if derived from an active verb, *two* (or, indeed, if the simple verb already governs two, *three*) accusatives, as הִפִּיל גּוֹרָל *he makes the lot to fall*, i. e., casts it, from נָפַל *to fall*, הֶרְאָה אֶת־עַבְדּוֹ אֶת־גָּדְלוֹ *he made his servant see his greatness*, אֶת־כְּבוֹדְךָ הֶרְאִיתָנִי גָּדוֹל וְנוֹרָא *thy majesty hast thou made me see great and fearful.* In this construction with two accusatives Piʿel § 120 follows Hif-ʿîl but rarely. This stem can

2) with intention present the action entirely independently without any nearer definition, as הִמְטִיר *it rained* (undefined what) from מָטָר *rain*, הֵילִיל *to lament* from אַלְלַי *woe!* § 101; derived from verbal ideas, הִשְׁחִית *he acted wickedly*, הִשְׁקִיט *to keep peace*, הִשְׁרִישׁ *to send forth roots*, הִלְבִּין literally to show a white colour, *albicare*, almost the same as our *to be white.* In this usage also Piʿel can interchange with it: הִקְשָׁה and קִשָּׁה *to have difficulty*, that is, to labour, to suffer. — Lastly, since the idea of strong exertion, effort, attempt is conceived as confined wholly to itself, from Hif-îl and Piʿel arises

3) also the *inchoative* and *desiderative* stem, as צִמַּח *to begin to shoot*, 2 Sam. 10. 5, הִזְקִין *senescere*, הִמְתִּיק *dulcescere*, הֶאֱרִיךְ *to endure, to last*, מִעֵט *decrescere*, סִמֵּר *horrescere*, הֵשַׁם *stupescere*, רוֹמֵם *to wish to ascend*, Hos. 11. 7.

Of ע"ו, הֵקִים acc. § 54. — Of ע"ע, הֵקַל acc. § 112, comp. § 33; a stem like הִרְנִין *to exult* with a new stronger form but very rarely appears. Of פ"י, הוֹשִׁיב, הוֹלִיד acc. § 117; only הֵילִיל, *to bewail*, and הֵינִיק especially have *ae*; also הִצִּיעַ, הִצִּיק acc. § 117. — Of פ"נ, הִפִּיל, הִגִּישׁ. — Some ע"ו have attracted the strong letter quite to the beginning הֵיטִיב *to do good*, הִנִּיחַ *to leave* in distinction from הֵנִיחַ *to cause to rest.*

§ 123. 2. The *reflexive* stem is formed by prefixing *n'*, or more fully (§ 140) *hin-*, so in the *perf.* נִפְעַל Nif-ʿal, often answering to the

* But very seldom softer אַפְעִיל, Mic. 7. 15; Zeph. 2. 14, or still harder תִּפְעִיל, שַׁפְעִיל.

Greek *Middle*, as נִסְתַּר *to hide one's self*, נִשְׁמַר φυλάττεσθαι, נוֹעַץ βουλεύεσθαι, נִלְחַם μάχεσθαι; often in mental states, as נֶאֱנַח *to sigh, groan*, ὀδύρεσθαι, נִחַם *to repent.* A reflexive action referring to several persons becomes reciprocal: נִדְבַּר *to converse*, נִגַּשׁ הָעָם *the people crowd one another together*, נוֹכַח *to litigate* (one with another) from הוֹכִיחַ *to judge.* This stem can become active only with certain conceptions by means of another adaptation, as נִבָּא *vaticinari aliquid*, נִשְׁבַּע *to swear* (literally to bind one self by 7 holy things) *something.*

This stem is frequently used in a purely *passive* sense, as נוֹלַד *to be born*, נִמְשַׁח *to be anointed.*

Of פ״ו, נוֹלַד, נוֹצַר; see further § 140.

3. Prefixed *hith-** confers a reflexive meaning just as the *n'*- of Nif-al, but with this difference, that *hith-* has a stronger force than *n'*- and also on that account is much more rarely used in a purely passive sense. It also forms the reflexive stem, called *Hithpa'el*, only from the active intensive stem *Pi'el* and the stems corresponding to this, § 121; and often both stems exist together, as כִּסָּה *to cover*, הִתְכַּסָּה *to cover one's self.* Otherwise the stem has greater force than Nif-al, as הִתְנַשֵּׂא *to exalt one's self in passion or pride* together with the simple נִשָּׂא *to exalt one's self*, הִתְנַקֵּם *to thirst for revenge* together with נָקַם *to revenge one's self*; and naturally from the nature of some ideas, the zealous energy of the self which they express can issue in deception, as הִתְחַלָּה *to make one's self sick*, i. e., *to feign sickness.* Yet it often marks only suffering states, as הִתְקַצֵּף *to be angry*, הִתְגָּעֵשׁ *to become wavering.* But inasmuch as it can refer the action also mediately (in the Dative) back upon the agent, it has the power, which the weaker Nif-al lacks, to govern an accusative, as הִתְפָּרְקוּ אֶת־הַנְּזָמִים *they tore from themselves the rings*; whilst otherwise it can govern an accusative only by a further change of the idea of the verb, as הִתְבּוֹנֵן properly *to consider by one's self*, *to consider deeply*, and then *to observe anything*, ψ. 119. 95. § 124.

The ת, acc. § 78, is always placed after a sibilant as the first radical, and its form is determined by that of the sibilant, as

* Instead of which rarely *eth*-, as in אֶשְׁתּוֹלְלוּ, ψ. 76. 5.

הִצְטַיֵּר, but is sometimes, acc. § 80, assimilated with the sound of the first radical, as הִזַּכָּה, הִכַּסָּה.

The פ״י in Hithpael, acc. § 117, prefer the sound of ו: הִתְוַכַּח, הִתְוַדַּע; a form like הִתְיַלֵּד is of later origin.

§ 125. IV. The appearance of an unchangeable *ô* (from *â*, a lengthening of the active *a*) after the first radical, by which means a new strong active stem is formed, is in Hebrew but seldom in any other roots than those indicated in § 121. The stem appears as a secondary kind of Hif-îl and Piʿel, as שֵׁרֵשׁ *to strike root*, סֹעֵר *to rage*, i. e., to fly away; but, becoming more independent and substantive, it assumes the meaning of a telic stem, that is, of an action whose end and aim it is to affect another, or even to determine him to reciprocity, on which account it has always an accusative of the person in government: שׁוֹפֵט *to litigate with any one*, that is, actively *contend with him*, יוֹדַע to make anyone know something in order thereby to determine him to the appropriate action, that is, to *appoint* him.

§ 126. In the extremely rare roots with 4 different consonants, the verb has the choice of its vowel before the last radical: כִּרְסֵם *to eat up*, פַּרְשֵׁז *to spread abroad.* The stronger reflexive stem, § 124, הִתְכַּרְסֵם is also possible with these roots. — If a longer noun becomes a verb, it is reduced to its three essential radicals, and but rarely continues in the verbal form of a greater than this regular extent: as in הִשְׂמְאִיל *to make left*, i. e., *to go* to the left Hif., from the quadriliteral noun שְׂמֹאל, properly acc. § 73 שְׂמֹאל *the left.*

§ 127. Many an increased verbal stem, whose meaning is gradually becoming simple in the feeling of the language, begins also in its form to fall back into the simple verbal stem; especially in the participle § 170, and then also in a tense or mood. This is specially worthy of notice

1) in the Hif. of many roots whose middle radical is a vowel, in which the first syllable easily falls quite away and Qal arises: from הֵבִין, *to understand*, *perf.* בִּינוֹתִי and indeed בַּנְתִּי, acc. § 196, *imperf.* יָבִין, *inf.* הָבִין and בִּין, from הֵשִׂים, *to lay*, *perf.* always שָׂם, *inf.* שִׂים.

2) elsewhere in many isolated instances, as יוּכַל *imperf.* Hof-al, properly to be put in power, but because it means simply *to be able*, the *perf.* returns to an intransitive Qal יָכֹל; הוֹסִיף a Hif-il *to add* is often shortened into Qal יָסַף; נִתַּךְ *to pour itself forth*, נִכְסַף *to long for* in the *perf.* retain the Nif-al form, but in the *imperf.* change into the intransitive Qal, יִתַּךְ, יִכְסַף.

On the contrary, an externally increased verbal stem, inasmuch as its original meaning and derivation is forgotten in the language, can gradually come to be treated like a simple stem, so that the addition passes as a part of the root. So הֵתֵל *to deceive*, properly Hif-il from תַּל, passive הוּתַל, *imperf.* יְהָתֵל or יְהַתֵּל, acc. § 112, *pl.* יְהָתֵלּוּ or יְהַתֵּלּוּ.

2. Verbal stems as active and passive or half-passive.

In the passive the person of the sentence (the subject) is placed in the position of the object of an action affecting it: the agent is therefore generally quite left out of sight, and in fact in Hebrew the passive is usually found only when the agent cannot or should not be named, as הוּמַת הָאִישׁ *slain is the man*, and with a neuter reference הֻגַּד *it is announced.* The agent is but rarely added mediately by a preposition, § 217; in Hebrew the active construction is everywhere preferred when the agent is to be distinctly named (so that on account of this preference a construction, which was begun in the mind as passive, can suddenly take a new form, as: *I was* — by day consumed me heat and cold by night, i. e., by day by heat and by night by cold consumed, Gen. 31. 40), or where a simple active verb is sufficient to express the idea, although less distinctly, as by conceptions of motion: the gold *came back* שָׁב, i. e., was returned, the offering *ascended*, עָלָה the altar, i. e., was laid upon. § 128.

In order to distinguish the passive conception from the active the following internal vowel change is properly sufficient, that the thick and depressed sound *u* presents the action as confined to the person and cleaving to him, whilst *a*, partly as the primary sound (as in רַעֲנָן § 121) and partly as a clearer, ringing and more forcible sound, presents it on the contrary as coming forth from the person, energetic and active. § 129.

Yet an idea midway between that of a strictly active or passive action is conceivable, the idea of a state merely into which something is come without our being able to name or point to the agent, as מָלֵא *to be full*, צָמֵא *to thirst;* therewith connected is, first, the idea of an action half determined by mental suffering and in so far not voluntary, as אָהֵב *to love* and שָׂנֵא *to hate* are the names of actions which at the same time flow from certain mental states and passions which rule the man; secondly, the idea of a readiness for an action as flowing from a gust and liking, as יָקֹשׁ *aucupari*, רֹב *jaculari.* This fine distinction of *half-passive* or so called intransitive ideas, which modern languages greatly obliterate, shows itself in the Semitic consistently by a

sort of weakening of the passive vowel change, as is explained below, § 130.

§ 130. I. In the simple verbal stem the Hebrew has not formed the full expression and meaning of the passive.* On the contrary, the half-passive, as well as the active, form is frequently found in this stem; and the former in this stem only, because of the derived verbal stems each one from its origin is decidedly inclined to the expression of the active or its opposite, whilst the simple stem is by nature the most indefinite. Since the active, § 119, retains *a* after the 2nd radical, the half-passive distinguishes itself by *o* under that letter (acc. § 33) as קָטֹן *to be small*, יָגֹר *to fear*, or much more frequently by the weaker *ĕ* (properly *ĭ* weakened from *u* conf. § 29) instead of which, however, acc. § 33, *á* is very often found**, as זָקֵן *to be old*, טָהֵר *to be pure*, נָבֵל *to wither*, קָדֵשׁ *to be holy*, לָבֵשׁ *to clothe*, or rather *to be clothed*, שָׂמַח *to rejoice*, שָׁמַע in pause שָׁמֵעַ *to hear*, properly *to be attentive*; e. g., זָקֵן וְשָׂבֵעַ *he was old and satisfied with days*, 1 Chron. 23. 1. — Both forms and meanings are but rarely found in the same simple stem, as מָלֵא *to be full*, מָלָא *to fill*, Esth. 7. 6.

The reflexive Nif-al distinguishes itself from the intransitive Qal as a stronger expression of self-activity, as שָׁמַע *to hear*, נִשְׁמַע *to hearken*, yet in as far as it indicates merely a state it often coincides with it, especially in roots containing a double letter, as נִחַת and חַת *to be in despair* and *to despair*.

§ 131. II. The purely active stems Pi-el and Hif-îl have the full distinction of the passive; and in this way, that the passive *u* instead of the *a* (or instead thereof in the perf. *i*, acc. § 141) takes up its position in the first of the two firm syllables, whilst the second syllable also changes its *e*, which became its possession acc. § 108. 1, and is in Hif-il merely by accident lengthened

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* Because the distinguishing vowels of the passive would not be sufficiently strong and lasting; it is rightly otherwise in the noun, § 149.

** *e* must only be heard 1) in pause, if *á* remains in continuous narrative, § 94; 2) in all forms in which the 2nd radical must have a long vowel in a *simple* syllable, as before suffixes אֲהֵבוֹ *he loved him*; 3) in all ל״א acc. § 75: מָלֵא, טָמֵא, יָרֵא.

into *î* *, into an *a*. This vowel change is made through the whole word, at least in the strong verb: פִּקֵּד, פֻּקַּד; הִפְקִיד, הָפְקַד more rarely like הֻשְׁלַךְ, comp. § 34. Before gutt. זֹרַע Pu-al, also as הֹעֲלָה Hof-al for הָעֳלָה, acc. § 60. — But from ל״ה acc. § 142 צִוָּה, צֻוָּה; הִגְלָה, הָגְלָה; and also from a פ״נ the very frequent הִכָּה (*to smite*) הֻכָּה.

Hif-îl of פ״ו and פ״י is no longer, acc. § 117, distinguished clearly in all roots, as we find both הֵישִׁיר and הוֹשִׁיר: in Hof-al both roots coincide, acc. § 42, as הוּשַׁב, הוּשַׁר; in such cases as הֻלֶּדֶת (*inf.*, *the being born*) the *û* is shortened according to § 117.

From ע״י Hif-îl הֵקִים acc. § 113; in Hof-al the *u* generally advances into the first syllable with so much emphasis that it has here as lengthened *û* the power of a radical as well, and these roots become so far like the פ״ו: הוּקַם. Similarly from ע״ע Hif-îl הֵסֵב, Hof-al הוּסַב, but also הֻשַּׁר with reduplication of the first radical, and the reduplication of the second before affixes is always audible.

The stems קוֹמֵם, § 121, and similar ones which have already in the active an *ô* in the first syllable, leave this unaltered in the passive (since *û*, acc. § 35, can interchange with *ô*) and accordingly can be distinguish only by the *a* of the last syllable: קוֹמַם, חוֹלַל. Similarly הוֹדַע Hof-al from יָדַע, Lev. 4. 23. — Of stems like כִּלְכֵּל, § 121, passive כָּלְכַּל. Of the rarer intensive stems: אֻמְלַל *to be withered*, חֳמַרְמַר *to be burnt intensely*, and the remarkable new form יָפְיָפִיתָ (*thou art beautifully formed*), ψ. 45. 3. From a quadriliteral root רֻטֲפַשׁ, § 31.

Hithpa-el with the corresponding stems § 124 properly knows as § 132.
little as Nif-al of any such distinction, and not infrequently retains in the last syllable the indifferent *a*: הִתְחַזַּק, in pause הִתְקַדָּשׁ; הִתְפַּלָּא. Nevertheless when it is used in a purely passive sense, it sometimes assumes *u* in the first syllable and then loses the reduplication, as הִתְפָּקֵד *to be mustered*, or the *u* appears (as in Pu-al) both in this stem and in Nif-al after the first radical: מְנוּאָץ *part.* for מְנֹאָץ *despised*, נְגֹאַל *to be defiled*. In נִשְׁתָּוָה *to be comparable*, Prov. 27. 15, the *n*' of Nif-al as a frequent passive sign has connected itself with Hithpael, as often in modern Hebrew.

III. If an active verb, therefore acc. § 122 especially Hif-îl, § 133.

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* However the shorter vowel is found in the poets and later writers through Aramaic influence, in the poets however generally only in such cases as יַמְטֵר *he causes it to rain*, ψ. 11. 6, יַאְטֵם *he stops up*, 58. 5, יַחֲזֵק *he holds fast*, Job. 18. 9, which can be explained by § 233.

subordinates to itself two objects, then by the passive the first object is made necessarily the principal word, person, or subject of the sentence, but the second can remain, as הָרְאָה אֶת־הַתַּבְנִית *he is made to see the pattern;* הָנְחַלְתִּי לִי *I have been made to inherit to me sorrowful months*, Job 7. 3, comp. Is. 5. 8.

On the other hand, Nif-al, if also very often used as a simple passive, allows readily a new reflexive turn to arise from the passive idea, as נוֹסַר *to be warned*, but also *to take warning*, נִרְאָה *to make one's self seen, to appear*, נִמְצָא *to let one's self be found*, e. g., לְכֹל i. e. acc. § 295 *of all*, Is. 65. 1.

3. The verbal stems with the distinction of tenses.

The meaning of the tenses.

§ 134. Since the verb indicates acts and effects, and these are scarcely conceivable without the idea of time, the distinguishing of tenses belongs to the earliest formation of the verb. The simplest distinction of time is this, that the action is primarily conceived in reference to an experience and recognition of it, but then immediately in direct opposition thereto, consequently either as already *finished* and so *before* one, or as *unfinished*, therefore as *becoming* and *coming*: that is *Perfectum* and *Imperfectum*, these names not being understood in the narrow sense of the Latin grammars. The Hebrew has remained essentially at the primitive stage of this most simple distinction; it is only in a more limited extent that the participle as defining the time is added to these two everywhere prevailing and fundamental distinctions, § 168.

The ideas of the finished and the unfinished, or coming, action, sharply distinguished from the point of time of the speaker, lead to those of the purely *past* and *future*, as לֹא הָיָה וְלֹא יִהְיֶה *it has not been and will not be.* But since these ideas can be used relatively according to the power and freedom of the imagination, and in such a way that the speaker, in whichever of the three divisions of time (past, present, future) he may conceive to himself an action, can present it either as finished or becoming and coming, — by this means a very complex

and various application of the two ways of expressing time which the language has at command is obtained, and word-building might establish here a number of fine distinctions; but the Hebrew has but few of these, and accordingly it is essentially the connexion and sense of the whole passage that must in each case decide as to the sense of the one or the other tense-form.

I. The *perfect* is found accordingly § 135.

1) in actions which the speaker presents, looking from his present, as finished and past, either generally, as מֶה עָשִׂיתָ *what hast thou done?* or narrating, as *In the beginning when* בָּרָא *God created the world.* This perfect, however, when referred to some other past thing, becomes our *pluperfect*, for which the Hebrew has no more definite expression whatever, as *God blessed the works which he* עָשָׂה (at that time, as is evident) *had made; from afar* שְׁמַעְתִּיךָ *I had heard thee*, but *now has* mine eye *seen* thee, Job 42. 5; on the contrary, referred to something future, it becomes our *future perfect* (*fut. exactum*), as *and then* כִּי נִרְאָה *when he shall have appeared .... he will* etc., acc. § 337. 3, Is. 16. 12.

2) in actions which the speaker considers as finished and before him, yet in such a way as to extend to his own present, where, therefore, modern languages would use the simple present: e. g., in composed states of mind יָדַעְתִּי *novi*, זָכַרְתִּי *memini*, חָסִיתִי *I trust*, שָׂנֵא *odit*, אָהֵב *he loves*, קָטֹנְתִּי מִן *I am too small for* —, Gen. 32. 11; further of actions which are as good as past in the moment of speaking, as אָמַרְתִּי *I say* or *think*; also in general truths, established by experience, as *the wicked man* נִאֵץ *despises God.*

3) in actions which as a matter of fact are neither past nor present, but which the will of the speaker prefers to present as finished and certain, as in the unalterable and sure declarations of God's will נָתַתִּי לְךָ *I give to thee*, or in contracts, or in the restful and confident expression of the securest hope, when we use the present for the future, ψ. 20. 7; 31. 6; 116. 16; θρ. 3. 56—61; 4. 22; Is. 26. 15. And therefore frequently in conditional sentences for our *fut. exact.* § 355.

§ 136. II. The *imperfect* divides itself into three divisions that lie far apart:

1. An infinished action is in the most direct antithesis to the past a *coming*, a *future* action. Hence our *future tense.* In this meaning also the imperfect admits of a great number of different divisions and applications:

1) In quite simple sentences it signifies the simple future, but in narrative style the *then* future according to the relations described, as *the son who should reign* (regnaturus *erat*) *died*, 2 K. 3. 27, and the dependent future also, *Did we know* כִּי יֹאמַר *that he would say* (dicturus *esset*)?

2) It is found in doubtful questions: הַאֵלֵךְ *shall I go?* also in rejecting questions, הֲלֹא אֶפְעַל *shall I not do it?* and this usage is also possible if the thing meant thereby is in fact past, as הֲיָמוּת *should* — Abner *die?* or, since he is really dead, should he have died? moriendumne ei *erat?* 2 Sam. 3. 33; ψ. 137. 4; Gen. 43. 7. Or in merely concessive sentences, followed by an adversative sentence, if an adversative sense has not been already expressed in the previous sentence, as *of all trees shalt* or *mayst thou eat*, *but not* sq., Gen. 2. 16; Job 21. 3; similarly in sentences of general possibility, as *creatures* יְדַכְּאוּם *that one will* or *may*, *can crush*, Latin *conterenda.* Or, lastly, strongly denying with the nature of a strict prohibition, as לֹא תֹאכַל *thou wilt*, i. e., *shalt not eat!* or with the thought of impossibility, as *thou hast done what* לֹא יֵעָשֶׂה *should* or *ought not to be done*, Latin *haud facienda.*

3) It can present that which is to come to pass as the intention of the agent both in dependent sentences and in narration, as *he commanded* כִּי יָשׁוּבוּן *that they should return*, *ut redirent.*

The transformation of the imperfect by shortening and then again by lengthening it in order to express absolutely the intending and demanding of an act, § 223—228, is connected with this usage.

2. An unfinished action, as one that *is coming to be* from the point of time of the speaker, can be conceived as extending into the present, near but not yet past: in that case we use the *present*, and here the imperfect often coincides, according

to a somewhat different conception, with the perfect, § 135. 2, as for the question מֵאַיִן בָּאתָ *whence comest thou?* strictly, *art thou come?* since the coming can also be conceived at the moment of the question as scarcely finished, מֵאַיִן תָּבֹא also is possible.

But an unfinished action can be thought of also as one that *repeats itself* or that *lasts*, and can so far compare with the present of modern languages; the sense then is found from the whole context only; as יֵאָמֵר *it is said*, that is, repeatedly; or in comparisons with common circumstances of every day life, Deut. 1. 31. This is especially important inasmuch as it can be transferred according to the context into the past, in order either to describe in subordinate sentences a state lasting during the time of the chief action (which is somewhat more unusual in Hebrew), or (which is very frequent) to represent in independent sentences manners and customs (answering to the Latin imperfect) as יַעֲשֶׂה *he did so year by year;* 40 *years long* אָקוּט *was I grieved* with the people. That it is the past that is spoken of must always be apparent from the whole context.

3. An unfinished action, as that which is coming to be, now forming itself, arising, can also signify: *a coming to be in the past*, which may be compared with the Greek Aorist and more especially with the German imperfect. This occurs when the imagination considers an action, that has in fact taken place and is past, as to its origin only, as to the moment of its occurrence, so pursues as it were the fact from first to last in its origin and occurrence. Accordingly it is here necessary above all things that something from the past be presented, or at least indicated, to which the discourse can further link itself: if such a support has been given, the event, as linking itself thereto and unfolding itself from that point, can then be indicated more briefly and quickly in reference to its origin and occurrence. Therefore it is natural to this imperfect to have its own shorter form, by means of which the action in reference to its origin merely is thrust suddenly into the indicated period of the past and made to depend upon it, and to have a closer connexion with some foregoing adverb of time: whence in Hebrew have sprung wholly peculiar and new forms, § 231 sq. By the poets this imperfect is used with greater freedom, but

always limited by the fundamental conditions as explained, as *wherefore from the womb*, when I was just born לֹא אָמוּת *did I not die?* Job 3. 3, 11; 4. 15; 15. 7. Further, this imperfect accords with the idea of טֶרֶם *not yet* or *before.*

It is different from this case and belonging rather to the second, if a past act is translated, exceptionally and purely as a lively presentation of the past, into the imperfect as corresponding to our present, whether this is done in the beginning or the course of a narration; either because the speaker thinks of the nature of the act more than of its time, Num. 23. 7, or to bring in the protasis and apodosis the events nearer together as following rapidly upon each other, ψ. 18. 7.

Lastly, each of the tenses can be limited in its sphere by remarks as to condition, as in the perfect: *probably* כִּלּוּנִי *one had killed me*, but has not done it (as appears from the perfect); in the imperfect: *then* if that be *I will rest*, but it is not yet so, therefore = *I would rest*, Job 3. 13. 16; 32. 22; ψ. 119. 87.

Their form.

§ 137. Externally the distinction between these two tenses is most strongly marked in this way, that the personal signs are put *after* the verbal stem in forming the perfect, but *before* it in forming the imperfect, the finished action showing itself appropriately in its forward, and the unfinished in its backward, position; the third person, sing. masc. perf., however, has no ending, since the perfect always ranks as the principal tense: כָּתַב; the same person of the imperfect prefixes י, acc. § 191: יִכְתֹּב. — In reference to the vowels of the prefixed personal signs in the imperfect, see § 192.

But further, the more usual verbal stems make a yet nicer distinction between their two tenses by means of internal vowel change, in accordance with a fundamental tendency of word-building § 5; and the general law is this, that the imperfect as describing what is unfinished, what is not yet present, and what continues, has a liking for stronger and *longer* vowels.

§ 138. 1. In the simple stem, in which this vowel change is most felt, the following changes occur:

1) The *a* of the *active* Perf. becomes in the Imperfect the less clear and longer *ō* (for *ŏ* acc. § 33): כָּתַב, יִכְתֹּב. — The Imperf. of gutturals פ׳: יַחְשֹׁב, יַהֲרֹג, also יֶהֱלֹךְ § 34, יֶחְשַׂךְ acc.

§ 65; יֶאֱסֹף, sometimes contracted יֹחֵא from אָחַה acc. §§ 75; 18; 116; on the contrary יִחְיֶה, יִהְיֶה acc. § 118. Of gutt. 'ע: יִפְעַל, יִמְעֹל and יִמְעַל § 67: of gutt. 'ל: יִשְׁלַח, יִקְרָא acc. §§ 64, 75. — Of ע"ע: *Perf.* סַב, *Imperf.* יָסֹב, rarely changing into ע"ו: יָשׁוּד. — Of ע"ו: *Perf.*, because the sound *a* must be heard, קָם *qâm* with the rejection of the ו; *Imperf.* in which *o* unites itself with the *u* of the root יָקוּם.

2) The *e* or *o* of the *Half-passive* Perfect is so distinctive that it is found even in ע"ו with expulsion of the ו: מֵת *to die*, גֵּר *to escape*, טוֹב *to be good*, אוֹר *to be bright*. Of ע"ע: רֹב *jaculari*. — In the Imperfect this *e* or *o*, just as in the case of the passive, § 131, is changed in the second syllable into *a*, before which in the first syllable the sound *i-e* is often reestablished: יִגְדַּל, יִקְטַן from גָּדֵל, קָטֹן, more noticeable in guttural 'פ: יֶחְדַּל, יֶחֱזַק, and even יֶהֱלַךְ contrary to the general rule § 65 in the new meaning of *grassari* from הָלַךְ *to go*; of ע"ע: יֵצַר (*to be narrow*, יָצֹר *to straighten*, make narrow), יֵקַל, יֵמַר, also יֵחַם, and in ע"ו: יֵבוֹשׁ for יֵבוּשׁ acc. § 54 from the perf. בּוֹשׁ *to blush* as well as יָבֹא, יָאוֹר; and even יִיטַב from טוֹב with the whole emphasis upon the beginning.

The ע"ע often separate from each other their double sound in the *Perf.* with an active meaning, as גָּלַל *to roll*, trans., צָרַר *to act with hostility against*, but not in the *Imperf*, acc. § 112. 3.

Since in the Imperfect of the roots *beginning with a vowel* the vowel of the prefix coalesces with the first vowel of the root into one long vowel, this first syllable obtains such a preponderance that the last is spoken only with the weakest vowel, therefore with *ĕ* and instead of that, acc. § 33, with *á* or *ē*; in which case the distinction between the Active and Half-passive is lost. Hence § 139.

1) from פ"י acc. § 55: יָנַק, יִינַק *to suck*, יָשַׁר, יִישַׁר *to be straight*; in יָרֵא, יִירָא *to fear* the Imperf. has the half-passive vowel.

2) the פ"ו might originally have had at the beginning *ô* from *a* (*e*, *i*, acc. § 32) -*u*: but in order to distinguish more clearly their Imperf. Qal from Imperf. Hif-il, § 141, instead of this vowel we find *ē*, which more nearly corresponds with *i*; and after this strong sound acc. §§ 41. 108 in the second syl-

lable *ē* in all cases, excepting that the gutturals have *a*: יֵלֵד, יֵשֵׁב, יֵלֵךְ § 117, יֵדַע, יֵחַד, on the other hand יֵצֵא acc. § 75. In pause יִירָשׁ, יֵדָע, יֵלֵד. — In another way יִצֹק is formed acc. § 117 from יָצַק *to pour.*

Some פ"א have retained at the beginning *ô* (= *â*, originally *áa* §§ 37. 18), after which long vowel the second syllable has a very short vowel: יֹאכַל, יֹאמַר, יֹאבַד, in pause יֹאכֵל, elsewhere *e* is only in יֹאחֵז; from ל"ה also יֹאבֶה, יֹאפֶה; this א is rarely left out in writing. Comp. something similar § 140.

The פ"נ acc. § 79 generally assimilate the נ: יִפֹּל, נָפַל, and retain it but rarely and in poetry, but before gutt. 'ע regularly, as יִנְצֹר as well as יִצֹּר, יִנְאַף, but still יֵחַת from נָחַת *to descend.* Since in the contracted stems the vowel of the first syllable becomes stronger, § 108. 1, they also show in the last syllable the commencement of the same process of lowering the vowels, as יִדַּר, יִשַּׁךְ as well as יִדֹּר, יִשֹּׁךְ; *a* is found constantly in יִגַּשׁ, יִשַּׁק, יִשַּׁל, and even *e* constantly in the very worn and frequently recurring form יִתֵּן from נָתַן *to give.* Also the very frequent word לָקַח *to take* regularly assimilates its ל in this Imperf.: יִקַּח. — Such stems must not be confounded with the Imperfects of ע"ע which acc. § 112 advance the reduplication into the first radical, יִתֹּם, יִקֹּד from תַּם, קָד.

§ 140. 2. The Perf. *Nif-al*, נִכְתַּב, from gutt. 'פ נֶחְשַׁב only on account of the proportion of sound, § 108, 1 for נִחְשַׁב; very rarely like נֹאחַז (acc. § 37) in the meaning to *hold oneself in* a territory, i. e., to take possession of it. — In the פ"י and פ"ו the form always takes ו as its basis: נוֹצַר, נוֹלַד. — From ע"ו: נָמוֹג from נְמֻוג acc. §§ 54 and 87, similarly from ע"ע: נָסַב, נָמַס, with the advance of the reduplication into the first radical נִצַּת, נִחַל (*to be desecrated*). The sound *o* in the last syllable with a purely passive meaning נָבֹז *to be robbed*, and with a change into ע"ו נָמוֹל *to be circumcised*, is remarkable; it is also found in נָקֹט *to loathe* from a root which easily takes the form of a ע"ו. Instead of *a* in the last syllable there is *e*, because the force of the pronunciation tends forwards, in נָמֵס Ez. 21. 12, from מַס, and נוֹקֵשׁ ψ. 9. 17, from יָקַשׁ. — From פ"נ regularly assimilation of the נ: נִגַּשׁ, נִחַם, nevertheless נִנְעַר acc. 118. 3.

Whilst in that way the *Perf.* is expressed in the shortest manner possible, the *Imperf.* proceeds from *hin-* as originally the fuller stem-prefix § 123, contracts that and the personal sign into one, and resolves the נ into the following consonant, but retains continually *ā* as pretone before the *e* which in the last syllable is instead of the *a* of the Perf. according to the rule § 108, 1: יָכְּתֵב, from gutt. 'פ: יַעֲזֵב, from gutt. 'ע: יִלָּחֵם, from gutt. 'ל: יִשָּׁמַע. — From פ״ו ו or י must become a consonant § 54: יִוָּלֵד, יִיָּחֵל. — In ע״ו no vowel change can take place at the end of the word: יִמּוֹג and the *Perf.* נָמוֹג; and just as little has it force enough to affect the ע״ע: יִסַּב, יִמַּם, also יִבּוֹז; on account of gutt. 'פ: יֵעוֹר, יֵאוֹר, יֵרוֹעַ; but sometimes the root extends itself into a stronger form: יִמָּאֵם from מַם § 114. — In pause יִשָּׁמֵעַ.

3. In *Pi-ʿel* and *Hif-ʿîl* the original *a* of the first syllable § 141. is retained in the *Imperf.*, but in the universally shorter *Perf.* it is sharpened to *i*: כִּתֵּב יְכַתֵּב, הִכְתִּיב יַכְתִּיב; likewise כִּלְכֵּל § 121 יְכַלְכֵּל The *i* of the Perf. is so sharp here that it is retained in שִׁעֲשַׁע, יְשַׁעֲשַׁע and in טִאטֵא § 75, even contrary to § 65, as also after the ה of Hif-îl itself;* but *e* appears instead after the ה of Hif-îl in gutt. 'פ: הֶחֱרִים, יַחֲרִים; הֶאֱכִיל, יַאֲכִיל. From ע״ו: הֵקִים, יָקִים. Only the פ״י and פ״ו have so firmly amalgamated in Hif-îl their first radical with the primary stem-prefix *ha-* that no such vowel-change takes place: הוֹשִׁיב, יוֹשִׁיב; הֵילִיל, יֵלִיל.

The *e* of the second syllable of the Perf. Pi-el is so weak that in the very frequent word דִּבֶּר *to speak*, contrary to § 33, only *é* appears, often *á*: זִקַּן, אִבַּד, *ē* on the contrary constantly only in pause, and in instances like טִמֵּא, acc. § 75. But the Imperf. has always *ē*, *á* before gutt. only when there is no pause.

The *î* to which the last vowel in Hif-îl is lengthened, acc. § 35, is retained in both tenses alike. Yet the ע״ע retain the short vowel before the primarily double consonant almost wholly in the same way and with the same change as Pi-el: הֵסֵב or הֵסַב, יָסֵב; with the reduplication

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* For such cases as הָגְלָה, in which *e*, acc. § 115. 1, thrust itself forward, are rare; and yet more rare is such a case as הֶכְלַמְנוּם (*we shamed them*), 1 Sam. 25. 7, where *e* appears before כ only in the countertone § 88.

pushed forward הֵחֵם, יֵחֵם, in gutt. 'פ: הֵחֵל, יָחֵל (*to profane*) and this also with the usual form of the last syllable יָשִׂים.

In the intensive stems, according to § 121, of a like meaning with or at least similar to Pi-el, as well as in the few stems with four radicals, the internal vowel-change is the same as in Pi-ʿel; Hithpa-ʿel also generally follows Pi-el; but the *Passiva* and those reduplicating the third radical, as רַעֲנָן § 120, have no such internal vowel-change at all.

§ 142. The ל"ה lastly are of quite a peculiar and special character, inasmuch as the vowels of their final syllable do not fit in with the usual forms of the last syllable. They rather retain the *ae*, with which they originally ended, worn down to *é*, with the rejection of other distinctions, and only for the general distinction of the Perf. from the Imperf. substitute in the former *ā* for the *é* of the latter: *Qal* with no distinction of the active or the half-passive: גָּלָה, יִגְלֶה; Hif-îl הִגְלָה, יַגְלֶה; Hithpa-el הִשְׁתַּחֲוָה, יִשְׁתַּחֲוֶה etc. Comp. § 115. In verbs both ל"ה and 'פ gutt. *Qal* and Hif. often coincide: יַעֲלֶה, comp. § 224.

The ל"א sometimes follow this form, acc. § 116, רִפָּא, הִפְלָא for רִפֵּא, הִפְלִיא; in יֶחֱטָא, § 138, the final *é* has been changed into *ē* as harmonizing better with א, acc. § 65.

STEM-BUILDING II: OF NOUNS.

§ 143. The noun presents an idea not as in motion, impelling or impelled, but as resting, as a simple object of thought. But this can be thought of again in two ways: either the noun presents the idea wholly by itself (abstract) as the *name of a thing*, which, as an entirely self-sufficient and independent noun (as a substantive), e. g., *fall*, *felling*, forms the most direct opposite of the verb, — as Infinitive or *thought-word* (*Gedankenwort*) follows less independently the meaning and force of its own verbal-stem, §§ 236—240; — or it presents it also as *predicate* (concrete), accordingly as belonging to a person or thing, which predicating noun approaches the idea of the verb (which is always predicative), and this most closely as participle,

more distantly as adjective or as an independent (substantive) denomination of an *agent.*

Infinitives and participles, the more faithfully they retain their verbal force, the more they are bound to the peculiarities of their verbal-stems. A more independent noun is formed more freely, so that it can, for instance, give up as an idea becomes simpler the suffixes of the increased verbal-stems and simplify to the utmost limit, as יֵשַׁע *help* from Hif. הוֹשִׁיעַ *to help*, דָּבָר *a speech* from דִּבֶּר *to speak*, שְׁבוּעָה *an oath* from Nif-al נִשְׁבַּע *to swear*, מִצְוָה *a command* from צִוָּה Pi-el. § 144.

In general the noun as a word at rest has fewer light and liquid vowels, greater extension and breadth. This appears not only in the stem-building, but also throughout all further stages of building. § 145.

The endings for marking *gender* and *number* in as far as they serve also for defining more nearly the meaning of many stems, must be referred to here by anticipation: see further § 171 sq.

I. Nouns with a simple stem

pass most fully and distinctly through the three stages of internal building which are possible:

1. *The first form*: when the *essential* vowel with shortest utterance takes up its position after the *first* radical, so that the second is properly vowelless, there is produced, acc. § 119, the exact opposite of the verb, therefore the name of a thing having the force of a substantive, whether of general meaning: קֶטֶל *murder*, חֵפֶץ *wish*, גֹּדֶל *greatness*, or limited by the language to more definite objects: זֶבַח *offering*, עֵדֶר *flock*, or further sometimes becoming the name of a person: מֶלֶךְ *king*, עֶבֶד *servant*, יֶלֶד *child*, פֶּתִי *youth*. In names of persons the feminine ending is not rare, as מַלְכָּה *queen*; further comp. § 166. — The essential vowel is changed according to § 129: so that the primary one is *á* or (acc. § 32) instead of it *é*, whilst *o* and *e* are appropriated to passive and half-passive forms, as קֹדֶשׁ *holiness*, a half-passive, שֵׁמַע or שֶׁמַע *report*, a passive, נֹעַר *youth*, indeed, is derived from נַעַר *a youth*, comp. § 163. § 146.

The three original stems, therefore, are: כַּתְבּ, כִּתְבּ, כֻּתְבּ; but since almost everywhere an *after-sounding* vowel (§ 26) has crept in, they have facilitated their pronunciation by becoming כֶּתֶב (acc. §§ 32, 41, in pause often כָּתֶב), כֵּתֶב, כֹּתֶב; but before suffixes with the tone they return to their original form כַּתְבּ־ (instead of which, however, כִּתְבּ־ is often found, acc. §§. 32, 34), כִּתְבּ־, כֻּתְבּ־.

From gutt. ל׳: פֶּתַח, but with א, acc. § 75, פֶּלֶא, גֶּמֶא, with which a yet further shortening is possible, acc. § 75: חֵטְא. — In gutt. ע׳ forms like נַעַר, סַחַר both stems, כֶּתֶב and כֵּתֶב, coincide, and *é* remains only in רֶחֶם and לֶחֶם; פֹּעַל (*deed*), but also אֹהֶל (*tent*). But since the א, acc. § 62, attracts to itself the accented vowel and also prefers, acc. § 65, *e*, כֶּתֶב and כֵּתֶב are not distinguishable in פְּאֵר, זְאֵב; then, as a further change, acc. § 73, the forms רְאֵם, תְּאֹם easily become רֵאם, תֹּאם, spoken as *rêm*, *tôm*, and sometimes written רֵים, תֹּום.

The ל״ה have here generally retained ו and י, acc. § 115. 3, but י is more frequent than ו. These letters, acc. § 57, must in this position have the sound of pure vowels, and then the common and sharp *î* attracts to itself the tone of the word so strongly that *a* and *e* after the first radical vanish and *o* at most retains its place only as shortest *ŏ*: פְּרִי, חֲצִי, צְרִי or צֳרִי, חֳלִי, but in pause פֶּרִי, חֵצִי, צֹרִי and חֹלִי. On the contrary before the more rare *u* the tone of the word retains its place: שֶׂחוּ, where *a* is rightly retained at the beginning, בֹּהוּ; words like תְּאוֹ, or further תּוֹא, דְּיוֹ have arisen from תְּאוֹ, דְּיוֹ, acc. § 72. Forms like הֶגֶה *sound*, קֵצֶה *end* are rare. — Many words have wholly lost the weak final radical: בַּל the particle *not* as well as בְּלִי, שַׁד *breast*; אֵל *God*, בֵּן *son*, שֵׁם, *name*, עֵץ *wood*, קֵץ *end*, רֵעַ *friend*, and the particle יֵשׁ § 209. 3.

From ע״ו and ע״י 1) the stem with *a*: אָוֶן מָוֶת, but at the same time from gutt. ל׳ רֶוַח; בַּיִת, חַיִל, with ל״א שָׁוְא, גַּיְא acc. §§ 75. 43. But from *á-u* the contraction into *ô* is very frequent: קוֹל *voice*, סוֹף *end*, שׁוֹק *thigh*; more rarely of *á-i* into *ae* and this further into *ê*, worn down *î*: אֵיד, רֵיק and רִיק, or *ô* changed to *ae*, § 36. — 2) The stem with *o* acc. § 42: שׁוּק *street*, טוּב *goodness*, רוּחַ *wind*. The stem with *i* is probable in חִיל *trembling*, גִּיל *joy*; in reference to רִיב *contention*, שִׁיר *song*, see § 127. — With ל״י also גּוֹי *people*

§ 43 from the stem with *a*, רִי *fluidity* from the stem with *i*, arising from *riui* = *rîi* = *rî*, אִי *island*, צִיָּה fem. *desert*.

From ע״ע: גַּל from the stem with *a*; צַר or somewhat longer צֵל from the stem with *i*; חֹק, כֹּחַ. With which several that originally sprang from ע״ע, acc. § 79, must not be confounded: אַף for אַנְף, חֵךְ; אִישׁ *man* has its *e* yet further lengthened, acc. § 35, but *fem.* is still אִשָּׁה *woman* and *pl.* אֲנָשִׁים *men.* — From ו or י as ע״ע: קַו or acc. § 43 קָו *cord*, שַׁי *homage*, מַי *water* only in the *pl.* מַיִם § 178; *ai* yet further softened into *é*: שֶׂה *young* of the flock, פֶּה *mouth*, or worn down to *î*: עִי *heap*, צִי *ship*, also פִּי in other forms, § 213.

The essential vowel is but very rarely thrown back upon the second radical (as is constantly the case with Aramaic, which is poorer in vowels): גְּבַר *man* in poetry only rarely for גֶּבֶר, סְתָיו *winter* acc. § 43, דְּוַי *sickness*; שְׁכֶם *shoulder* in Pause שֶׁכֶם §§ 33, 92, דְּבַשׁ *honey* with *á* merely acc. § 86. Then it is possible that a vowel, acc. § 77, should be prefixed to the vowelless first radical: אֶצְבַּע *finger*, אֶשְׁכֹּל *cluster*. § 147.

2. *The second form: with accented essential vowel after the second radical.* By this peculiarity these nouns show that they have a greater likeness to the verb and follow more closely its characteristics: they divide themselves on that account, in accordance with the main division of the verb into two tenses, into two very dissimilar classes: § 148.

1) The noun when derived from the *Perfect*, which is the sign of what is finished, experienced, becomes a *predicating* word, to express as participle or as adjective what is seen and apparent in a thing, its properties. It lengthens the essential vowel, so that it sometimes becomes unchangeable: nevertheless the first radical retains regularly its *a* as pretone as in the *perf. Qal.* Among the *five* stems that arise by distinguishing the essential vowel and its length is § 149.

a) that with *ā*, originally having an active meaning, but since the *part. act.* commonly expresses itself more definitely, § 151, this more simple stem has been left only for some few adjectives: רָשָׁע *wicked*, סָכָל *foolish*, יָשָׁר *straight*, חָדָשׁ *new*; חָלָל *pierced*, i. e., one who has *fallen* in battle, so that probably an original *ŏ* has become *ā*, acc. § 37. — It is to this class that

b) the large number with *o* most closely correspond, which also express lasting properties, and retain the *o* either by a constant reduplication of the third radical before affixes or by

lengthening to unchangeableness: עָגֹל *pl.* עֲגֻלִּים *round*, עָרֹךְ *long*, עָמֹק *deep*, גָּבֹהַּ *high*; on the other hand, also mostly written with ו, קָדוֹשׁ *holy*, גָּדוֹל *great*; however קָטֹן and also קָטָן fem. קְטַנָּה *small*. — On the contrary

c) those with *ē* express more temporary states and conditions: רָעֵב *hungry*, שָׂבֵעַ *satisfied*, אָשֵׁם *guilty*; but also כָּבֵד *heavy*.

d) The stems with unchangeable *û* have sometimes a pure passive meaning: כָּתוּב *written*, and sometimes they form adjectives of a half-passive sense: עָצוּם *mighty* also *numerous*, עָרוּם *cunning*, זָכוּר *mindful*.

It is especially noteworthy here that אָחוּז also can be joined with an accusative, Cant. 3. 8, like *amplexus* with *gladium*, e. g.

e) Those with *î* are either derived as purely passive from these by a refinement of the *û*, but generally as substantives: נָשִׂיא *prince*, properly, *exalted*, or from those with *ē*, merely by lengthening it: יָגֵעַ and יָגִיעַ *weary*. An agent also, with special reference to his readiness for the action, can be indicated, acc. § 129, by means of half-passive vowels: עָקֵב *insidiator*, נָבִיא *prophet*, lit. *speaker*.

Very rarely like Aramaic without the *ā* of the pretone: כְּסִיל *fool*, אֱלוֹהַּ *God*.

From ע״ו: *a*) קָם comp. § 151; *b*) טוֹב *good*; *c*) זֵד *insolent*; *d*) סוּר *gone astray, false*; *e*) צִיר *a messenger*.

From ע״ע: *a*) דַּל *humble*, חַי *living*, חַת *terrified*, more rarely the vowel is lengthened before the double-letter תָּם *guiltless*, מָס *despairing*, רַב *many* and רַע *evil*, with the art., acc. § 181, and with disjunctive accents often רָב, רָע. *d*) and *e*) שָׁדוּד, תְּמִים acc. § 112. Further only מֵחַ *fat* acc. *c*).

In the ל״ה the stems with *a o* and *e* are not distinguishable, acc. § 115. 1: יָפֶה *beautiful*, מְזֶה *drained* in a passive sense; yet there is also עָנָו *wretched*, or also *lowly*. On the contrary, with the unchangeable *û* and *î*, acc. § 115. 2, עָשׂוּי *made*, נָקִי *guiltless*. — Shortened forms as in § 146 are: 1) the primitive words for kindred and relationship אָב *father*, אָח *brother*, חָם *father-in-law*, which originally must have ended in a vowel, *aba, abo*, which they have also retained in some of their forms, § 211; — 2) יָד *hand*, דָּם *blood*, דָּג *fish* for יְדֶה, which remain so short even before suffixes. The shortening of these and similar substantives, § 146, can easily be accounted for from the nature of the noun as contrasted with the verb, § 119.

2) The noun when derived from the *Imperfect*, which describes something that is unfinished, not actually existing, but thought of merely, becomes an *abstract* noun, and is used to present the verbal idea as a mere *thought*, or *conception*. Hence from the active יִכְתֹּב and the half-passive יִגְדַּל are derived the Infinitives כְּתֹב, גְּדַל, comp. further § 238. But substantives also may be formed therefrom, less of active, as שְׂחֹק *laughter*, that is, both laughter and an object of it, Job. 12. 4, than of half-passive ideas, and these most frequently with the feminine ending: רִשְׁעָה from רְשַׁע, acc. § 238, *unrighteousness* together with רֶשַׁע, acc. § 146 *something unrighteous**, עַצְלָה *laziness*, אַהֲבָה *love*, עָרְמָה *cunning*. §150.

The abstract nouns become more independent and definite by lengthening the accented vowel, by which means a pretone also is created; and sometimes with a half-passive sense, as רָעָב *hunger*, אָשָׁם *guilt*, sometimes with a passive, as קָהָל *an assembling*, שָׂכָר *reward*; with the feminine ending, as נְדָבָה *voluntariness*, רְוָיָה *superfluity*, and with *a* lengthened to unchangeable *ô*: שָׁלוֹם *peace*, כָּבוֹד *honour*; also at times with *e* reappearing as pretone, נֵכָר *foreign land*, i. e., *abroad*. The abstract nouns from many intensive verbal-stems also simplify themselves to these somewhat longer but yet simple stems: דָּבָר *speech* from דִּבֵּר, קְלָלָה *curse* from קִלֵּל.

From פ״י such words rather take the form of דֵּעָה *knowledge*, עֵצָה *counsel*, שֵׁנָה *sleep*, that is from the Infinitive § 238 peculiar to these roots.

Third form: a *new* and naturally *unchangeable vowel* is inserted, having so much strength and predominance that the vowel of the other syllable is deeply lowered. In this way is formed §151.

1) the idea of *doing*, *acting* by means of the insertion of unchangeable *ô* (arising from the strongest active *a*) after the first radical, after which the second although accented syllable is deeply lowered, acc. § 108, therefore spoken with *ē* (instead of *ī*), in itself a weak vowel the existence of which depends wholly upon the compound syllable. This is the form of the

* "differing as ἀδικία and ἄδικον". *Ausführliches Lehrbuch*

active participle of the simple stem, כֹּתֵב *writing*; sometimes it is derived as even a stronger word from half-passive verbs, as אֹהֵב *a lover*, one who loves, from אָהֵב § 129, and often from nouns: סוֹפֵר *writer*, lit. one who has to do with a *book* סֵפֶר, כֹּרֵם *vinedresser* from כֶּרֶם *vineyard.* — The *e* remains even in gutt. ל׳ on account of great lowness: שׁוֹמֵעַ. — From ע״ע: סֹבֵב acc. § 112; from ל״ה: גּוֹלֶה (*to be led into captivity*, a captive).

But from ע״ו the stems with a new unchangeable vowel have not been formed: as *part. act.* the old stem כָּתֵב § 149, preserved here only, remains: קָם *standing*, בָּא *coming*, rarely קוֹם acc. § 37; and for forming the adjective in conjunction with these, the stem *e*: גָּר *peregrinans*, גֵּר *peregrinus*.

§ 152. Some of these words, on becoming substantives, lengthen the final vowel to *ā*: תּוֹלָע *worm*, חוֹתָם *signet*, עוֹלָם *antiquity* and *eternity*; with an influence upon the first syllable: כֵּילָף *hammer.*

For the most distinctive sign of the *agent* serves the insertion of a new *ô* in the last syllable, before which the *ô* of the first syllable is changed to *ā*: עָשׁוֹק *oppressor*, בָּחוֹן *prover*, *fem* בָּגוֹדָה *hypocrite*; also in the dialectically different pronunciation אָמָּן (*ommân*) *artist* together with אָמוֹן. Yet this form is very rare, and rather Aramaic.

§ 153. 2) For the most decisive derivation of abstract nouns from verbal and other ideas an unchangeable *û* is inserted after the second radical, before which the vowel of the first radical becomes scarcely audible; this *û* is derived from the passive participle, and the form גְּמוּל answers fully to that of the Latin *retributio*, lit. the being-repaid from the passive part. *retributus*. Instead of this *û* there is at times *î* rarely *ê*, on the one hand: נְצִיב *statua*, כְּלִיא *imprisonment*, יְלֵל *lamentation*, on the other hand, *ô* and from this *â*: חֲלוֹם *dream*, שְׁכוֹל *orbitas*, עֲיָם *ardor*, poetic, כְּתָב *writing*, Aramaic. The feminine ending also is often added, and not rarely with reduplication of the last radical: מְלוּכָה *kingdom* from מֶלֶךְ, כְּהֻנָּה *priesthood* from כֹּהֵן *priest*, גְּבוּרָה *heroism* from גִּבּוֹר *hero*, § 155; קְהִלָּה *congregatio.* The plural form is also possible, acc. § 179: זְקֻנִים *senectus* from זָקֵן *senex*, חֲנֻטִים *embalming* from the simple verb חָנַט.

From פ״א: אֵבוּס acc. § 59, pl. אֲבוּסִים. — The ע״ו give the meaning by circumlocution rather, by means of the feminine form with *û* or *î*

in the first syllable: הוּמָה *silentium*, קִימָה *rising*; similarly שִׁיבָה *dwelling*, 2 Sam. 19. 33: root יָשַׁב, inf. שֶׁבֶת § 238.

Nouns from quadriliteral roots, § 106, are never adjectives, but in all cases substantives of uncertain origin. Their pronunciation is rarely so short as in the first form: דְּמֶשֶׁק *soft cushion*; usually the distinctive vowel is *a e o* after the second radical, also after the first: עַקְרָב *scorpion*, חֶרְמֵשׁ *sickle*, סָלְעָם *locust* from an earlier סַלְעָם, comp. § 37, otherwise עַכְשׁוּב *otter*; but often the vowel in the middle of the word is lengthened, and also still more by reduplication: סְמָדַר *bloom of the vine*, חֲנָמַל *hoar-frost*, חַלָּמִישׁ *pebble*, עַכָּבִישׁ *spider*, עֲטַלֵּף *bat*, סְנַפִּיר *fin*. Quinqueliteral צְפַרְדֵּעַ, § 106. § 154.

2. Nouns with reduplicated and augmented stems.

Nouns which are formed either from an augmented verbal-stem and retaining the affix, or through independent reduplication, do not so easily pass through the many stages of the simple stem, on account of the unwieldiness of their stem. The shortest form for substantives, in which the radical last but one has no vowel, and the form for the agent, which has *ô* (*â*) after the first radical, are wholly wanting. The chief of them, therefore, are § 155.

1. Predicative words with reduplication of the second radical, which may be classed with the predicative words, § 149, and express properties and qualities, only more strongly. The stem with *a* serves not only as an adjective: רַגָּז *very trembling*, דַּוָּי *sick*, and the ancient name of God שַׁדַּי, lit. the *mightiest*, — but must also by virtue of the active force of the *a* form an intensification of the idea of an agent כֹּתֵב, § 151, and so serves to indicate inclination as well as manner of life or custom: סַלָּח *forgiving*, by inclination and habit, סַבָּל *bearer*, טַבָּח *butcher*, דַּיָּן *judge*, מַלָּח *mariner*, אִכָּר *husbandman*; this accordingly very strong *â* sometimes changes into *ô*: גִּבּוֹר *hero*, יִסּוֹר *fault-finder*. The stem with *û* is passive: שַׁכּוּל *bereaved*, or expresses the prevailing inclination: חַנּוּן *rich in mercy*, merci*ful*; but this *û* is sometimes changed into *ô*: יִלּוֹד, as an independent adjective, *born* (Ger. *geboren*), sometimes into *î*: אַסִּיר *prisoner*, צַדִּיק *righteous*. The stem with the weaker half-passive *ē*, which is also echoed in the first syllable more strongly as *i*, marks especially states

of mental suffering: אִלֵּם *dumb*, עִוֵּר *blind*, כֵּהֶה *fainting*, גֵּאֶה *proud*, מֵאֵן *averse*.

Words like אַשּׁוּר *step*, also אֱשׁוּר, אֱסָר *vow*, and before suffixes אֱסָר, both formed acc. § 153, arise in another way, and כֻּתֹּנֶת *tunica*, whose reduplication is intelligible from § 23 fin. and § 145.

§ 156. Abstract nouns arise from augmented verbal-stems

1) in the shortest and simplest form from the Imperf. of each stem: but these are generally Infinitives merely, § 238, 2.

2) in the strongest form with an unchangeable vowel in the final syllable, as § 153: שִׁלּוּם *repaying*, often in the pl.: כִּפֻּרִים *atonement*, שִׁלּוּחִים *dismission*, נִחוּמִים *sympathy* from Nif-al, in fem. בִּקֹּרֶת *search*; הִתּוּךְ from Hif-il *casting*, almost always with *ĭ* in the first syllable acc. § 108. 1; from stems like מִחַח § 121 therefore נִיחֹחַ *good-pleasure*. But *ē* also occurs, especially in nouns derived from Hif-il, in the verbal-stem of which this sound is strong and prevalent, but reversely in the derived noun becomes very weak, דִּבֵּר *speech*, in the fem. מִלֵּאת πλή-ρωμα; הַשְׁמֵד *destruction*, הַפְצֵר in pause, all poetic rather. The form with *â* (from *ô*) and the feminine ending is more Aramaic: בַּלָּהָה *mortal-terror*, נֶאָצָה *contempt*, acc. § 70, from Pi-el; הֲנָפָה *swinging*, used also as Infin. Is. 30. 28, from Hif-il, root נוּף.

3) by means of the same *û* or *ô*, but pushed forward in a new way, so that in the last syllable also *â* (from *ô*) is either retained or takes a lower form after the long vowel: גּוּמָּץ *pit*, דּוֹנַג *wax*, סוּגַר *prison*, תּוֹמִיךְ *possession*, ψ. 16. 5.

But very remarkable is it that the inserted unchangeable vowel of the abstract noun establishes often *ó* in the final syllable, so that, destroying the reduplication of the middle radical, it reduplicates the third instead: נַאֲפוּפִים *adultery* in the pl. from Pi-el נִאֵף, and from adjectives of the stem כִּתֵּב, § 155, גַּבְנֹן *hump* from גִּבֵּן *humpy*, and even פְּקַח־קוֹחַ *clear-sight* from פִּקֵּחַ *clearsighted*.

§ 157. 2. Predicative words (adjectives) with a reduplication of the third radical scarcely lengthen the final vowel of the corresponding verbal-stems § 120: רַעֲנָן *green*, שַׁאֲנָן *quiet*, אֻמְלַל *weak*, ψ. 6. 3; but longer with *ē* preceding אֻמְלָל *wretched*. From them are derived abstract nouns, as פַּארוּר (for פְּאַרְ' § 57) *glow*, חַכְלִיל *redness*, also as חֲבַלְבֻּל λεύκωμα and other names of colours.

With reduplication of the last two radicals: הֲפַכְפַּךְ *tortuosus* in a physical פְּתַלְתֹּל *perplexus* in a mental sense; and to express broken, shaking sounds, playing, varying or imitating colours: חֲצֹצְרָה fem. for חֲצַרְצְ'

trumpet, אֲדַמְדָּם *reddish* (röthlich). From them substantives: אֲסַפְסֻף contemptuous *colluvies populi*, חֲבַרְבֻּרָה fem. *many-coloured spot* — A noun from a quadriliteral stem: שְׁקַעֲרוּרֹת *depths*.

3. Predicative words from wholly reduplicated stems § 121: עַרְעָר *stark naked*, stronger קְלֹקֵל *vilissimus*. The substantive is sometimes like the above strong forms: שַׁעֲשֻׁעִים *deliciae*, טַלְטֵלָה *hurling*, but often quite short: קַרְקַר *great might*, with *á* for *e* גַּלְגַּל *wheel*, עִוְעִים *staggering* from the sing. עִוְעָה, root עו, with *ā* גִּלְגָּל *circle*, also צְלָצַל *clinking*, with *o* קָדְקֹד *crown of the head*, גֻּלְגֹּלֶת *scull*, comp. the pronunciation of the similar stems § 154. § 158.

Abreviations of the sounds in the reduplications of short roots: כּוֹכָב *star* for כַּבְכָּב § 76, קִיקָלוֹן *scandalous shame* for קְלָקִ' with the ending § 163; כִּכָּר *circle* from כִּרְכָּר; שַׁרְשָׁה *chain*, fem. in addition to שַׁרְשְׁרָה.

3. Nouns with external augmentation.

1) *By preformatives.*

The nouns which are augmented by preformatives are always so far like those hitherto treated of, that they are formed immediately from verbal-stems or from simplified nouns. They originate in two ways: by far the most of them by prefixing letters from pronominal roots, which by virtue of their derivation indicate a person (*who*) of whom something is predicated, primarily, therefore, forming more definite predicative words, from which, however, (as § 163) by a change of meaning can be formed substantives also. To these the following three forms belong: § 159.

1. The form with prefixed *m'*- is one of the most common, and falls into two main divisions: § 160.

Primarily it allies itself with most of the participles of the augmented verbal-stems § 168, so that מֵקִים *raising*, literally means according to its derivation one *who raises*.

But then *m'* is employed perhaps more commonly to form what in stricter language may be called the *thing*-word (*das Dingwort*) as distinguished from the common substantive, that is, the name of a definite and often visible thing in an action. Hence this substantive denotes that *through* or *with* which something is done (the instrument), as מַפְתֵּחַ *key* from פָּתַח *to open*; or *where* it was done (the place of the action), as מַאֲרָב *lurking-place*; or *that which* can be done, as מַלְקוֹחַ *booty*, lit. *what* is taken, מִרְמָס *what* can be trodden underfoot. It is but rarely

that it denotes as a common substantive the occurrence of an action or the action itself, and in that way it becomes gradually able to form the simple Infinitive, § 239. And even whole sentences can be brought into the thought of such a substantive: מִשְׁלוֹחַ יָד *that after which* one *stretches out* his *hand*, i. e. has only to seize to use as he will, Is. 11. 14, 53. 3; Zeph. 3. 18. These substantives (Dingwörter) are rarely formed with *m'* so that the augmentations of the augmented verbal stems remain: מְכַסֶּה *covering*, Is. 14. 11; 23. 18; מְבַשְּׁלָה fem. *kitchen*, מְתָעֵב *object of abhorrence*, all from *Pi-el*, and מַטְאֲטֵא *besom* from the properly short reduplicated stem טֵאטֵא, § 121, which only appears to be like a simple root. Usually these substantives (Dingwörter) originate from the simple stem, even if the verb is generally used in a derived stem, as מִצְוָה *command* from צִוָּה *to command*.

Equally rare are derivations from simple nouns, like מַרְגְּלוֹת pl. fem. *what* is at one's *feet* (רֶגֶל).

In the common form derived from the simple stem, this substantive passes through three stages, and accordingly of itself falls into three different stems: 1) the primary stem is that with accented *a*: מִכְתָּב, changing into *o*: מִבְחוֹר *selection*; מַלְאָךְ *messenger*, lit. *mission*; and yet shorter מֶרְכָּב, Lev. 15. 9; — 2) an *a* at the beginning with the following vowel lowered forms stronger and newer stems, especially for the instrument, and then often in the feminine form: מַזְמֵרָה *vine-knife*; מַצֵּבָה *statua*; מַקְהֵל *place of assembly*, rarely like מִזְבֵּחַ *altar*; — 3) pure passive stems also are formed by means of *û* and the vowels into which it is changed in the last, and *a* (acc. § 131) in the first, syllable: מַלְבּוּשׁ *clothing* (lit. what can be put on) in addition to לְבוּשׁ, מַנְגִּינָה fem. *subject of song*, i. e., ridicule, ϑρ. 3. 63, besides נְגִינָה, v. 14; מַהְפֵּכָה *destruction*, מַלְקוֹחַ *booty*. Besides the feminine is rare.

From פ"א: מַאֲרָב, מַאֲכָל *food*, but also מֹאזֶן *scale*, from מָאֳזֶ', acc. § 37.

From פ"ו and פ"י: מוֹשָׁב, מִישׁוֹר; מוֹקֵד, מֵישָׁר; מוּסָר *chastisement* is stem 3; with amalgamation of the first radical, acc. § 117: מַצָּע *camp*, מַדָּע *conscience*, Ecc. 10. 20.

On the other hand, stems 1 and 2 are not distinguishable in the ע״ו: מָקוֹם, Aramaic from this מְצַר, fem. מְעָרָה *hollow;* stem 3 מָעוּף *darkness,* מְאוּם or contracted מוּם *spot.*

From ע״ע: stem 1 מֵמַר for מַמְרֵר or מֵסַב for מַסְבֵּב (even more abreviated מֵמַר, מְעַר); but stem 2 with the tone forward מָסָךְ, מָגֵן, מָעוֹז, the first *a* of which is not a mere pretone but unchangeable, therefore, further מַשָּׁק *course;* stem 3 מְתֹם *perfection,* מְעִי *heap of ruins.*

From ל״ה and ע״ו also: מָזוֹן *provision* from מִוְּה.

2. Prefixed *t'*, in pronunciation and formation very similar to the *m'* of the last class of substantives, nevertheless forms usually only substantives with a simple stem, having a merely abstract meaning, and generally derived from Hif-il or Hithpael, whose prefixes are similar, or from other longer stems, and especially from weak roots: תַּרְדֵּמָה *deep sleep* from נִרְדַּם Nif., תּוֹרָה *doctrine* from הוֹרָה *to teach* Hif., תִּקְוָה *hope* from קִוָּה Piel. — From ע״ו: תְּשׁוּבָה *answer* from Hif-il, תְּקוּמָה *standing,* a favorite abstract form, which many derivatives of other weak roots follow: תְּקוּפָה *revolution* from הִקִּיף Hif., root נָקַף, תְּשׁוּעָה *deliverance* from הוֹשִׁיעַ, תְּלָאָה *weariness* with *â* from *ô*, *û*, from לָאָה. Rarely without fem. ending: תַּגְמוּל *reward,* and the ancient words תְּהוֹם *inundation,* תֵּבֵל *earth* formed after the likeness of the Imperf. § 139 fem. יָבַל *to bear* fruit. § 161.

It is only in a secondary meaning that this form with simple stem can denote persons also, for instance, if they are looked upon more as mere objects of an action, תּוֹשָׁב *sojourner* and the later Aramaic תַּלְמִיד *scholar.*

Prefixed י has become very rare: יָרִיב *disputer,* the old proper-names יַעֲקֹב, יִצְחָק, etc.; a substantive: יְקוּם *existence,* acc. § 153 newly formed. The י is, as § 191, softened from *n:* comp. the old proper-name נַפְתָּל. § 162.

In an entirely different manner from this (§ 159) can a noun be formed by a preformative: the internal building by means of reduplicating a radical § 155 can take an external direction, and leave behind a vowel merely: in this manner an adjective of more expressive predication is produced by an emphatically prefixed *a*, to which a second answers in the middle of the word, as אַכְזָר *horrible,* אֵיתָן *lasting,* אַשְׁמָן *fat, healthy,* also הֵיכָל *palace* lit. *capacious.* In Hebrew, however, words of this

form are rare. Through feminine transformation substantives arise from them, as אַשְׁמֹרֶת *night-watch* φυλακή from a possible אַשְׁמָר *watchful*, poetic אַחְוָה *announcement* from חִוָּה Pi-el *to announce*.

2. *By affirmatives.*

§ 164. The afformatives, likewise derived from pronouns, serve to derive from existing nouns new ones, without altering the old noun, and, therefore, by a purely external addition. The ending

§ 163. 1. *-ān*, *-ôn* however is still undecided between the two modes of formation — internal and external. It derives adjectives from any substantive: קַדְמוֹן *fore* (eastern) from קֶדֶם *the front* (east), תִּיכוֹן *middle* and רִאשׁוֹן *first*, acc. § 108, from תּוֹךְ and רֹאשׁ, נְחֻשְׁתָּן *metallic* from *fem.* נְחֹשֶׁת *metal*, עֲקַלָּתוֹן *full of windings* from עֲקַלָּה or עֲקֻלָּה (acc. §§ 149. 166) a *winding;* and forms also adjectives even from roots: אַלְמָן *viduus*, עֶלְיוֹן *highest*. — But it is also found as — *ôn* (Aram. *-ân*), properly distinguished by greater length, in order to derive on the other hand substantives from adjectives: אַלְמֹן *widowhood* from the above אַלְמָן, עִוָּרוֹן *blindness* with *a* as pretone from עִוֵּר § 155, רְעָבוֹן *famine* from רָעָב *hunger;* or yet mere frequently in order to derive substantives immediately from the simple stem, in which the vowels can be lengthened even in the middle of the root: זִכָּרוֹן *memorial*, with a reduplication which disappears before suffixes with the tone, §§ 187, 214, פִּרְזוֹן *leadership*, אֲבַדּוֹן *destruction*, *i. e.*, *hell*, and sometimes the passive *u* in the first syllable שֻׁלְחָן *table;* words like יִתְרוֹן *advantage*, אַבְדָן or אָבְדָן (yet without *Dagesh lene* § 48) *destruction*, are of later origin.

From ע״ו: שָׂשׂוֹן *rejoicing*, לָצוֹן *derision* with *a* as pretone merely acc. § 108. 1. — From ל״ה: קִנְיָן, הֵרָיוֹן, but also with the rejection of the third radical הֵרוֹן (in construct state) and קָלוֹן, גֵּרָן; rarely like קָצִין *prince* (lit. decision, government), זָנוּן where the second vowel is rejected.

Unusual abreviations: צִפֹּרֶן *fingernail*, fem. בָּשְׁנָה *shame* from. mas. בֹּשֶׁן, root בּוֹשׁ. — For *-n* there is sometimes *-m*: עֵירֹם *naked*, root עור, shortened further עָרוֹם, and also *-ēn* and *el* for *-an:* גַּרְזֶן *axe*, כַּרְמֶל *fruitful field*, עֲרָפֶל *mist*, אֲרִאֵל *hearth*.

2. *-î* derives relative adjectives from any noun whatsoever, most naturally and frequently from proper-names, inasmuch

as they admit of no internal formation: עִבְרִי *hebrew*, *a Hebrew*, but also from nouns that are more unusual: רַגְלִי *pedes* from רֶגֶל *pes*, נָכְרִי *foreigner* from נֵכָר = נֵכֶר § 150, עִתִּי *timely* from עֵת *time*, even פְּנִימִי *fore*, front, from pl. פָּנִים § 178, and from adverbs of place: תַּחְתִּי *undermost*, לְפָנַי *fore*, foremost, 1 Kings 16. 17 from *st. c.* לִפְנֵי *before*, *ái* from *ae* + *i* acc. § 43. This more definite ending can be attached also to an adjective itself: אַכְזָרִי *of a cruel nature* (*grausamartig*) from אַכְזָר *cruel* (*grausam*) § 162, especially in feminine forms like רַחֲמָנִית from רַחֲמָן *sympathetic*.

The *î* has often (as also in many other cases) *a* before it as its counterpoise, and instead of other usually unchangeable vowels: יְמָנִי from יָמִין *the right* (hand, etc). Sometimes it shortens also propernames somewhat: מִדְיָנִי and מִדְיָנִי *Midianite*, יְהוּדִי *Jew* from יְהוּדָה.

Instead of -*î* the harder Aramaic -*ái*, -*ae*, *é*, is found more rarely: דּוּדַי (name of a plant) § 189, כֵּילַי *cunning*, חָלְכָה *sorrowful*.

But neither by these endings § 163 *sq.* nor by internal building §§ 149, 155, is an adjective readily derived from every substantive without exception: on the contrary the Hebrew in this respect still retains much of its ancient simplicity, so that generally its substantives predominate by far, and from many of them, *e. g.*, כֶּסֶף *silver*, זָהָב *gold*, no such adjective as our *silvern*, *golden*, is formed. Or if an adjective of internal building § 149 exists, it is often nevertheless used only of men or God, as קָדוֹשׁ *holy* can never be said of things or brute creatures. See some important results therefrom §§ 209. 287.

The fem. of this last formation ִיָּה or ִית forms substantives or rather abstract nouns from any existing noun: פְּלִילִיָּה *sentence* from פָּלִיל *judge*, רֵאשִׁית *beginning* from רֹאשׁ *head*. § 165.

But the ending ַת more frequently changes, in consequence of the force of the passive vowel *û* in forming abstract nouns, into — *ûth*, and becomes in that way the last stem for substantives, displacing the existing internally formed stems, or strengthening them. Therefore 1) from adjectives, participles or longer words of a similar sense: כְּרִיתוּת *separation* from כָּרִית or כָּרוּת *separated*, הֲרִיסוּת *destruction*, מַבְלִיגִית *gladdening* from part. Hif. מַבְלִיג *cheerful*, מַלְאָכוּת *message* from מַלְאָךְ § 160; —

2) from shorter substantives merely to strengthen them: אֱיָלוּת *strength* with אַיִל, מַלְכוּת *kingdom*, and, Aramaic fashion, in the infinitives of the augmented verbal stems. — 3) also from nouns of the simple form: מַלְכוּת *kingdom* from מֶלֶךְ, and with simplification also: גַּבְהוּת *pride* from גָּבוֹהַּ *proud*, סִכְלוּת *folly* from סָכָל *fool*.

From ע"ו: לָזוּת *perversity* with *a* as pretone; but עֵדוּת *oracle* from the root יָעַד and immediately from its infinitive § 238 with a stable first vowel; from ל"ה often with unchangeable *â* (*ô*) in the first syllable after the loss of the third radical: בָּכוּת *weeping*, גָּלוּת, also דָּלִית, זָוִית, and also שְׁבוּת. — The ending -*ûth* is rarely altered to -*ôth*: חָכְמוֹת *wisdom*, poetical; shortened by the falling off of the *th*: רִבּוֹ or רִבּוֹא § 16 *myriad*, מִשְׁעִי Ez. 16. 4.

The vowel-changes which these three endings cause, are on account of the similarity of the letters the same as those before the endings for gender and number § 185.

§ 166. 4. The simple feminine ending also serves very much acc. § 179 to derive abstract nouns from any stem with a personal meaning; as 1) from nouns with simple stem: נְבָלָה *foolishness* from נָבָל *fool*, גְּזֵלָה *robbery*, lit. *raptum* besides which occurs and shorter the mas. גָּזֵל in the same sense, בְּכֹרָה *birthright* from בְּכוֹר *firstborn* (abstr.); גּוֹלָה *captivity* from גּוֹלֶה one taken *captive*. — 2) from adjectives with a reduplicated second radical: חַטָּאָה *sin* from חַטָּא *sinner*, עִוָּרֶת *blindness* from עִוֵּר with a change in the first vowel, by way of distinction from עִוֶּרֶת the fem. adj., *caeca*. — 3) from passive participles: נְסִבָּה *event* from Nif-al, מֻטָּה *stretching out* from Hof-al, root נָטָה, מְבֻלָּקָה *devastation* from Pu-al; but the *mas.* as neuter in the same meaning is also possible: מָעֳמָד *position*, מֻטֶּה *perversity* Ez. 9. 9, רוֹמָם *praise*. — Even the simplest nouns become more abstract by the addition of the feminine ending; therefore, especially in half-passive ideas: חָכְמָה *wisdom*, עֹצֶם and עָצְמָה *strength*, עֵזֶר and עֶזְרָה *help*, שִׁבְיָה *captivity;* in the roots ל"ה then often changing into the stronger form § 165, as בְּכִית *weeping*, עֱנוּת *suffering* or *misery*.

Diminutives

are expressed by broken, indistinct vowels *u — ai, au* and in its stead § 167,
ô, as if the broken indistinct sound imitated and embodied the idea: however they are only rare in Hebrew. The place of the vowel is in the middle of the word in גּוֹזָל *birdie*, גּוֹרָל *lapillus*, צְרוֹר *granule*, before the plural ending acc. § 36 with a change into *î* (from *ê*, *ae*) as שְׁבִיסִים *little sun* (a foreign ornament) from שֶׁמֶשׁ *sun* Is. 3. 18, with a difference of dialect; or at the end, as *-ûn*, or rather *-ôn* (*aun*), often preceded by *u*: יְשֻׁרוּן *little Israel*, אִישׁוֹן in the meaning of *apple of the eye, pupilla*, lit. *mannikin*, צַוָּרוֹן in the Song of Songs *little neck*, pl. זֵרְעֹנִים *vegetables*, small herbs.

3. PARTICIPLES (AND INFINITIVES).

In the participle and the infinitive the noun is brought § 168.
back again into the closest connexion with the verb, since they simply present the verb after the manner of a noun.

The participle does not present the two fundamental parts of a sentence, action and subject, in unity (as the verb does), but primarily only a subject, and yet the subject as that to which the action belongs (comp. § 160); and so far is more, or rather in one respect is more heavy than the verb. Since the idea of a subject of which something is predicated is the first idea of the participle, it gets its form from its noun, but its matter from any verbal stem. But it is like the infinitive wholly a noun in this that it has not even the slight commencement of distinction of tenses to which the verb has attained. In the use of the participle two distinctions must be observed:

1. It serves primarily, in accordance with its origin, merely for a short and comprehensive combination of a person and the finite verb: *agens* = *qui agit*, and therefore equals in sense a relative sentence, and can stand in every possible connexion: אֹהֵב *a lover*, (one who loves), הַנָּס *he who flees*, or if the connexion requires it, *he who has fled*, הַיָּרֵא אֶת־דְּבַר י׳י *he who fears*

Jahvè's word; some words with a passive meaning, as נוֹרָא *feared*, נֶחְמָד *desired*, can further have the same signification as *fearful*, *desirable*, *tremendus*, *desiderabilis*.

2. But the participle serves further simply to predicate that an action belongs to and remains with and in a subject: it connects itself then with the subject having entirely the meaning and government of a verb, and presents the action as *lasting*, as a state or condition, as אָנֹכִי הֹלֵךְ *I am going*, which in some connexions can mean an action close at hand merely: *iturus sum*; or duration during another action: *they came up* וְלוֹט יֹשֵׁב *and Lot was sitting*, *i. e.* whilst Lot sat §§ 306, 341. Hence it takes its place with the perfect and imperfect, § 134, almost as a third temporal form; and becomes more independent whenever it expresses by means of the addition of the perf. הָיָה duration in the past (הָיָה כֹּתֵב *he was writing*, scribebat), and of the imperf. יִהְיֶה duration in the future (יִהְיֶה כֹּתֵב *he will be writing*, *i. e.*, continue writing), whilst without either of these additions it denotes the simplest duration, *i. e.*, the present. Yet these combinations and the use of the participle for the present merely, are but rare; but if הָיָה is added, it suffices for several verbs when placed before the first, 1 Kings 5. 1.

§ 169. In reference to its form the participle can

1) separate itself as a noun in the simple form from the verb by merely strengthening its vowels. So Qal: act. כּוֹתֵב, from ע"ו: קָם § 151; pass. כָּתוּב § 149, half-passive formed acc. § 149 rarely with *o:* יָגוֹר *dreading*, usually with *ē:* יָרֵא *fearing*, קָרֵב *approaching*, חָזֵק *getting strong*, by the side of which the forms with *ô*, or *ā* remain for the adjectives קָרוֹב *near*, חָזָק *strong;* the *ē* is sometimes acc. § 15 lengthened to *î:* יָצִיא *gone forth*, נָטִיל *bearing*, (burdened), יָפִיחַ *breathing;* but יוֹסִיף *adding* is explained by § 127. — Also the part. of Nif. נִכְתָּב from the perf., from ע"ו: נָמוֹג, from ע"ע: נָקַל or נָקָל § 140; from ל"ה however, as every noun, acc. § 149, with *é:* נִגְלֶה.

2) All the other verbal stems assume the external prefix מְ־ § 160, which is prefixed to the stem of the imperfect (since it corresponds to the personal prefixes of the imperfect § 191),

but in such a way that the strengthening of the vowel in the last syllable of Pu. and Hof. is still observable: מְכֻתָּב Pu., מָכְתָּב Hof., מְכַתֵּב Pi. (also מַלֵּף *instructing* for מְאַלֵּף), מִתְכַּתֵּב Hithp.; מַכְתִּיב Hif., but from ע"ו and ע"ע: מֵקִים and מֵסֵב since in the part. *ē* as a somewhat longer pretone establishes itself, § 112. In Pu. sometimes without — מ: אֻכָּל.

The treatment of the infinitive may be seen better subsequently, §§ 236—240.

Many Piel-stems which have no Qal in use simplify themselves in the participle into Qal: דֹּבֵר *speaking* from דִּבֶּר, חוֹכֶה and קוֹה *waiting* from חִכָּה and קִוָּה; more rarely in the pass., as כָּסוּי *covered* ψ. 32. 1. — Similarly the part. מְעוֹלֵל *child* on becoming a substantive changes to עוֹלֵל or acc. § 152 עוֹלָל, but that by a second abreviation to עוּל. § 170.

SECOND STAGE OF WORD-BUILDING:

FORMATION OF PERSON, GENDER AND NUMBER.

First transformation of the stems.

The lively imagination visible in the oldest language loves to conceive apparently lifeless objects in accordance with its own nature, *i. e.*, as living and therefore personal But this very thing immediately gives rise to these contrary facts, that those objects that are felt as less alive, whether they exist in thought merely (nomina abstracta, collectiva), or are conceived of as things merely (*e. g.*, *caput*, *cor*, *hepar*, *jecur*, *pectus*, even *corpus* as contrasted with *animus*, *anima*, *pes*, *manus*), seem as dead: the true meaning of the *neuter*, which should rather be called the *impersonal;* whilst, on the other hand, invisible things which seem to show a specially energetic force, *e g.*, powers of the mind, are conceived of as having life. — But again in things that are personal the *feminine* is distinguished from the masculine, which is earlier and primary; and this still further in the case of lifeless objects, so that, *e. g.*, a strong force like *storm* is *masc.*, a gentler like *air* is *fem.* — The Semitic, distinguishes also the gender in the *second* person as well as in the third, even in the § 171.

verb. — Lastly, to these distinctions must be added that of number, *i. e.*, either general, or singular, or plural: and since a whole so often falls into two halves and the one is completed by the other, there is formed in the more perfect language a *dual*, answering to the idea of a *pair*, as well as the *general*, *singular*, and *plural*.

Since all these distinctions, especially that of genders, go back into the remote period of the language, and yet various subtle ideas and nice meanings have sought expression by their means, there has arisen here a great multiplicity and to some extent an undeniable intersection of forms, and the whole matter has become more difficult to understand; comp. also § 267.

§ 172. When the Semitic expresses externally such differences, it avails itself continually of endings: the one exception to this rule § 191 .(137) has its special cause. It had originally a neuter, as מָה *what?*, in addition to מִי *who?*, § 182, proves, but in its present form has lost all feeling for a comprehensive external distinction of the neuter, and owing to the loss of this stone from the building great vacillation has been caused.

Still when the idea of a neuter is to be expressed, the *masc.* often suffices; but the *fem.*, as the weaker, expresses more definitely what is less active, *i. e.*, the *neut.* also: in the pronoun both *masc.* and *fem.* are used for the *neut.*, in the *pl.* the *fem.* is more frequent, in the *sg.* both interchangeably: זֹאת fem. *this*, הוּא masc. *that*, הֵנָּה fem. *ea*, αὐτά; in the adjective, on account of the greater possibility of ambiguity, the *masc.* is used as neuter only rarely and poetically, but much more frequently the *fem.* אַחַת *unum*, גְּדֹלוֹת *magna;* for the Verb see Syntax § 295.

§ 173. 2. The *masc.* as the primary gender has no distinctive sign. When the *fem.* has an external distinction, -*ath* is appended as the original sign of the form: yet this *th* is very generally softened to a mere aspirate after the vowel — *ah*, written ה־, very rarely א־ § 16; whilst -*ath*, even when it is retained often loses its weak *a* before the hard *th*. — Both endings are found in connexion with all words that receive this sign of gender, but with the following distinction:

1) The stunted vowel-ending can be used only when the word stands alone in the sentence, without any closer con-

nexion with the following word: whilst, on the contrary, when the word flows rapidly into one that follows it, immediately the original consonantal ending returns, §§ 211, 248. Since the noun requires such a suppletion by a following word far oftener than the verb, the vowel ending is on that account, far more natural and more general in the verb than in the noun.

2) When the consonantal ending is affixed to a noun, it is preferred, in accordance with the fundamental law of noun-building § 119, to append it without the tone to a preceding vowel that has the tone; but this tendency is circumscribed by the general rules of the tone § 85, according to which instances such as מַלְכַּת are wholly unallowable; in a few instances only a preceding middle-syllable (§ 27) surrenders its reduplication for that end: אֵשֶׁת for אִשָּׁה *woman;* but the more changeable the preceding vowel is the more easily is *th* appended, and in the substantive still more than in the adjective or participle: גֹּשֶׁת, חֹמֶמֶת from גֹּשׁ acc. § 238 from root גָּנַשׁ, חוֹתָם, from original *o* or *u* קְטֹרֶת, נְחֹשֶׁת acc. § 35, but from original *e* or *i* also *é-e*, גְּבֶרֶת from גְּבִיר, because גְּבִרְתְּ can arise from this acc. § 89: but that the toneless last syllable had always the tone originally appears from the absence of the pretone: עֲצֶרֶת like עֲצָרָה.

3) Further, the consonantal ending *-ath*, then shortened into *-th* acc. § 45, is often appended to the stems ending in a vowel: עִבְרִיָּה or עִבְרִית from עִבְרִי § 164.

The Massora has sometimes forms like חַיַּת ψ. 74, 19, or rather on account of the status absolutus עֶזְרָת 60. 13; also שֵׁנָת, ψ. 132. 4 without pretone for שֵׁנָה, quite Aramaic.

The *-āh* can be attached to a form that is already feminine, especially in poetry in the case of full-sounding and sonorous substantives, as יְשׁוּעָתָה *deliverance* in addition to יְשׁוּעָה with a toneless repetition; or it is appended also to substantives which are very near to the feminine class at least in meaning: מָוְתָה *death* ψ. 116. 15, חַרְסָה *sun* poetic, in addition to חֶרֶס. The ending is already toneless in לַיְלָה *night*, for which לֵיל is also met with in poetry. Elsewhere also the Massôra treat it as toneless.

At times *-ah* is further shortened to *-eh*, as תָּפְתֶּה *funeral pile*, beside תֹּפֶת, root תַּף = שַׁב *to burn*, לָנֶה 3. per. *fem.* perf. Qal, Zach. 5. 4; and

thence the change from *ah* into *î* is not difficult and appears in very ancient pronouns, § 184. Comp. further § 176.

§ 176. Nevertheless not a few substantives, although they were felt by the language, either constantly or at least here and there, to be feminine, have always lacked any external distinction: of names of animated creatures אֵם *mother*, פִּלֶגֶשׁ *pellex*, רָחֵל *ewe*, אָתוֹן *she-ass;* but further many names of objects conceived of merely in the imagination as animate and feminine, which may be divided into the following principal classes:

1) Names for the *earth*, men being her children, for *country*, *town*, אֶרֶץ, תֵּבֵל, עִיר; more rarely for objects related to these.

2) Names of strong but unknown, obscure and mysterious powers: נֶפֶשׁ *soul*, and, following this in the second member of a poetic verse, כָּבוֹד, lit. *honour*, Gen. 49. 6; רוּחַ *wind*, *spirit*, with the names of particular winds and points of the compass; אֵשׁ *fire*, sometimes אוֹר *light* and related names; עָב *cloud.* The change of שֶׁמֶשׁ *sun* as fem. and יָרֵחַ *moon* as masc. goes still farther into ancient mythology.

3) Names of many objects which serve man (as the wife the husband) with or in which he moves as master: of members of the body, especially those which most frequently serve as instruments: יָד and כַּף *hand*, רֶגֶל *foot* and following that פַּעַם *step*, אֶצְבַּע *finger*, זְרוֹעַ *arm*, עַיִן *eye*, אֹזֶן *ear*, לָשׁוֹן *tongue*, and others; of clothing, implements, necessities, נַעַל *shoe*; חֶרֶב *sword*, כּוֹס *cup*, לֶחֶם *bread*, and the like; of objects in space in which man moves, also of time, חָצֵר *court*, מַחֲנֶה *camp*, קִיר *wall*, צֹהַר *roof*, Gen. 6. 16, דֶּרֶךְ and אֹרַח *way*, עֶרֶב *evening;* lastly, names of stones and plants, אֶבֶן, גֶּפֶן etc. Several words of this kind, however, are used with some uncertainty or begin to be used sometimes as feminine: most of them are also of the simple form.

On the contrary, the whole family of names of rivers and mountains follow נָהָר *river* and הַר *mountain* as masculine (even with the feminine ending 2. Kings 5, 12).

The purely abstract meaning of a word so rarely requires a feminine conception (עָמָל *toil* fem. Ecc. 10 15 צָבָא as *compulsion*, compulsory

service Dan. 8. 12), that a word of this kind, *e. g.*, an infinitive, notwithstanding the feminine ending, sometimes is treated as masc. or neuter: Prov. 16. 16; 12. 25; Lev. 22. 9; Gen. 15. 17. Shortened feminines in ח־ especially begin to turn masculine, as if they were quite simple words, as קֶשֶׁת *bow*, אוֹת *sign*, § 186.

Names of limbs, when transferred to inanimate objects or imitations of art, become through addition of the feminine ending fully feminine the more readily, since the feminine ending, acc. § 179, expressly serves to form abstracts: יָרֵךְ *hip*, יְרֵכָה *backside*, *e. g.*, of a building; in the *pl.* פְּעָמִים *steps* of a living being, פַּעֲמוֹת *feet*, *e. g.* of the ark. Similarly יוֹנֵק *suckling*, יֹנֶקֶת *sprout* of plants.

The external feminine sign is necessary only in connexion with all predicating words when they are connected with feminine substantives: אֵם אֹהֶבֶת *loving mother*, עִיר גְּדֹלָה *great city*, or are in place of them: נָס *fugiens* masc., נָסָה *fugiens* fem., עִבְרִי *Hebrew*, עִבְרִיָּה *Hebrewess*, and therefore always in the verb. If the same name denotes living creatures of different sexes, the external distinction often appears, as עֶלֶם *juvencus*, עַלְמָה *juvenca*, yet in many names this distinction came to be observed only by slow degrees, as נַעַר in the older language means both *boy* and *girl*, and it is only by degrees that נַעֲרָה makes its appearance. Several names of animals distinguish, although constantly without the feminine ending, the feminine at least in construction if the sense commends the distinction, as גְּמַלִּים *camels* in general is masc. Gen. 24. 63, but in the connexion גְּמַלִּים מֵינִיקוֹת *sucking camels*, 32. 16, is construed as fem.; not a few do not distinguish the gender even in construction, whether the usage of the language has conceived the entire class of animals as feminine, as צְפַרְדֵּעַ *frog*, or has held fast to the primary gender, as דֹּב שַׁכּוּל, *ursa orba*, אַלּוּף *bos* as fem. ψ. 144. 14. § 175.

The feminine form is used as it were in a higher or more spiritual sense, 1) for abstract words, § 166; and thence for the purpose of adding to the name of a person the further idea of honour or of office, as אָבוֹת *fathers* § 177, קֹהֶלֶת *the preacher*, if indeed the last word is always construed as masc., since in such words the feminine ending has no influence upon their construction. — 2) It can also denote single, individual, objects as those that are the weaker, and in that way forms *individual names* § 176.

3. In reference to *number* there is § 176.

1) between the strict *sing.* and the *plur.* properly the idea of mere material (or of an indefinite multitude) or of an inde-

termined generality; a number therefore which might be called *generalis*. Since the names of many objects denote primarily multitude, in Semitic a more definite word for what is single or the part of an undefined whole, *i. e.* a more rigid *sing.*, can be formed by the feminine ending *á*, which in this particular case is most easily diminished to *é*; such words to a certain extent are still used in Hebrew in both forms, but only occasionally, and are not easily recognisable, especially if this ending has already coalesced with the usual feminine ending.* So אֳנִי *ship* in general, therefore meaning also *fleet*, אֳנִיָּה *a ship*, with the article הָאֳנִיָּה *the* individual *ship*; אֵשׁ *fire*, אִשֶּׁה *a fire*, hence especially *altar fire*, אַרְיֵה *one lion* with אֲרִי as well; even with a toneless ending מְאוּמָה *something*, lit. a *little spot* § 104, שִׁבְעָנָה *a seven* Job 42. 13. In Hebrew in most cases this word for the individual only has been retained along with the word having the plural ending § 177: שָׁנָה *year*, מִלָּה word, לְבֵנָה *brick*, and in many names of animals and plants, as יוֹנָה *dove*, נְמָלָה *ant*, בֵּיצָה *egg*, פִּשְׁתָּה or פִּשְׁתָּה *flax*, תְּאֵנָה *fig*, חִטָּה *wheat*, שִׁבֹּלֶת *ear of corn*.

Several words as denoting plurality (*collectiva*) allow of no inflection: אָדָם *man*, in general or indefinitely, has no plural form; likewise בָּקָר *oxen*, צֹאן *small cattle*, sheep or goats; and שׁוֹר and שֶׂה designate an *individual*, a head of oxen and small cattle. Nevertheless many words of this kind are able to form a plural: עֵץ *wood*, עֵצִים *pieces of wood*, דָּם *blood*, דָּמִים *drops of blood*, *i. e.*, shed blood, murder; pure abstract nouns also, as צְדָקוֹת *righteousnesses*, *i. e.* manifestations of righteousness in numberless particulars.

2) The ending for the plur. is commonly ־ִים, very rarely more Aramaic ־ִין.

§177. But originally *-âm* rather (comp. עַם *people*, multitude, whence the ending probably derived); and also *-ôm*, *ûm*, *-ûn*, §§ 184, 191. The ending *-îm* in the noun is very rarely shortened to -î, as עַמִּי *peoples*, ψ 144. 2, comp. 18. 44; ϑp. 3. 14.

Hence the ending for the fem. plur. of the usual noun: ־וֹת.

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*) as also in Arabic, but not in Aramaean.

That is from this original *-âm* or *-ân*, properly *-âneth* or *âna*: of the latter there are traces in the pronoun and the verb; the former has become in the Hebrew noun *ôth* = *âth*.

Those substantives which, acc. § 174, in the sing. are feminine though they have no ending, retain in the plur. the primary ending in some cases: פִּלַגְשִׁים *concubines* (נָשִׁים *women* § 186), עָרִים *cities*, אֲבָנִים *stones;* but more frequently they assume the more definite ending: אִמּוֹת *mothers*, אֲתֹנוֹת *she-asses*, אֲרָצוֹת *countries*, נְפָשׁוֹת *souls*, רוּחוֹת *spirits*, אֶצְבָּעוֹת *fingers*, *etc.;* but several are variable and uncertain or begin slowly to assume the feminine ending, as בְּגָדוֹת *clothes* only ψ. 45. 9 as well as בְּגָדִים.

Many substantives which in the sing. have very rarely or never a feminine meaning, or which may possibly have lost their feminine meaning and ending, present the feminine ending in the plur., but are not construed correspondingly, as לֵב *heart* לִבּוֹת, מָקוֹם *place* מְקוֹמוֹת, שָׁתוֹת *foundations*, אַרְמוֹן *palace* אַרְמְנוֹת; also a few words of purely abstract meaning as קוֹל *voice* קֹלוֹת, חֲלוֹם *dream* חֲלֹמוֹת, עָוֹן *transgression* עֲוֹנוֹת, זִכָּרוֹן *remembrance* זִכְרֹנוֹת.

Of the names for *individuals* of a class § 176 the majority have on the contrary the primary ending and as it were intentionally, but are usually considered as feminine in meaning: שָׁנִים *years*, מִלִּים *words*, תְּאֵנִים *figs*, דְּבֹרִים *bees*, אִשִּׁים *altar-fires*; a few have the more definite ending and nevertheless have no longer a feminine force: לֵילוֹת *nights*, אֲרָיוֹת *lions*.

The ending *-ôth* is therefore often only the stronger one, or mostly the modern one: it is therefore allowable with substantives from ל"ה as a support of the last weak radical, if they have at the same time the further idea of honour, acc. § 175, of which class אָב *father* אָבוֹת, always construed as a masc., is an example in Hebrew.

Many objects to which modern languages give names in §178.
the *sing.*, the Hebrew conceives in their original manifoldness or endless divisibility, and therefore gives them names in the *plur.:* שָׁמַיִם *heaven* and other names of regions, also פָּנִים *face*, lit. the fore-parts; מַיִם *water*, רַחֲמִים *viscera;* אֲהָלִים *aloes* as an article of commerce.

The antique poetic word מְתִים *people*, which has been retained accidentally in the plural only, is not of this class.

That the pl. at a very remote period carried in it also the idea of extension, honour and glory, appears from אָדוֹן and בַּעַל *lord*, which are still found in the *plur.* in certain reliques of the old language. Similarly תְּרָפִים, like *penates*, and אלהים *God* were formed as *plur.*; and if the former is retained in the *plur.* on account of its heathenish sense, the latter is retained, from old and sacred custom, in the plur. even when it denotes the true God, since it is later poets who introduce the *sing.* אלוה as a new form. But the plural ending in such words simply adds a secondary idea, and so much so that they are always construed in the sentence as *sing.*, if no special reasons, *e. g.*, a heathenish sense in the name of God, cause the plural meaning to appear fully and prominently.

A really new plural can not be formed by a new ending from such words, and can therefore be known only from the connexion; so that פָּנִים stands for *faces* also, and אֱלֹהִים for *gods* also.

§ 179. The *plur.* can also express an idea drawn from many single phenomena or actions, *i. e.*, an *abstractum;* as אֲהָבִים *amores*, "loves", Prov. 7. 18, עֲדָנִים *deliciae*, מַעֲדַנִּים *pleasure*, עוֹלֵלוֹת *gleaning*, especially frequent in the nouns which are properly formed for this object, §§ 153, 156.

But commonly the simple fem. sing. serves more for this meaning §§ 166, 172; sometimes both forms are used interchangeably: אֱמֻנִים *faithfulness* interchanges with אֱמֶת *i. e.*, acc. §§ 33, 79 properly אֱמֶנֶת or אֱמוּנָה Prov. 13. 17; 14. 5, comp. v. 25, חַיִּים *life* in some poets changes to חַיָּה. But later the fem. sing. became the proper form for generic ideas (*collectiva*), as עֲבֻדָּה *servants* (the latin *familia*), אֹרְחָה lit. that which travels, *i. e.*, *caravan*, and also דָּגָה *fish* (coll.) from דָּג *a fish;* and in the construction of a sentence the predicate to a plural object, when it is the name of inanimate things or beasts, may be in the fem. sing., § 317.

§ 180. 3) The Dual is a modification of the plural and final distinction: it is formed from the plur. ending *-îm* by the creation of a double letter, which represents really the idea of duplication: *-áim.* It denotes double limbs, or similar things consisting of two halves: יָדַיִם *both hands*, רַגְלַיִם *both feet*, שִׁנַּיִם

teeth, מֹאזְנַיִם *bilances;* but in these nouns has so far displaced the plur. that, *e. g.* שִׁבְעָה עֵינַיִם *seven eyes*, may be said. Otherwise it is but rarely met with, as יוֹמַיִם *biduum*, דְּרָכַיִם *two ways*, poetical, and in the numerals, § 267. It is wholly wanting in the pronoun and the verb. — The dual ending is usually appended to the unaltered sing. even when it has the feminine ending, as נְחֻשְׁתַּיִם *double-chains* (on both feet) from נְחֹשֶׁת *metal;* comp. further § 185 sq. Its gender follows that of the sing.

But in particular this whole formation (§ 171) presents great peculiarity §181.

1. IN THE PRONOUNS.

1. Without any further distinction there are of these those which must be prefixed to other words, *viz.*,

1) the *article* הַ־, comp. § 103. It is derived probably from הַל, but the ל is constantly assimilated: הַשֶּׁמֶשׁ *the sun*, הַמְבַקֵּשׁ *the seeker*, § 83, הַחַיִל, הֶחָכָם acc. § 70, הָאֵם *the mother.* Since a noun with the article is more complete and self-contained, the vowel with the accent after the article is lengthened in some short words, if it already has in addition an inclination to extension: הָהָר *the mountain* from הַר, הָעָם from עַם *people*, § 149; הָאָרֶץ from אֶרֶץ *earth.*

2) The corresponding relative *pronoun*, standing before a whole sentence, אֲשֶׁר.

This word is further shortened to שֶׁ־ in certain writings, as שֶׁלּוֹ *who to him*, שֶׁאֵל *who God-*, שַׁקַּמְתִּי *that I arose*, or with the vowel lengthened before the weak א: שָׁאַתָּה Judg. 6. 17, and, on the contrary when the accents are favorable, merely שְׁ־. Ecc. 2. 22. — Also זֶה or זוּ, § 183, are used as relatives, but rarely and only in poetry.

The interrogative pronoun מִי *who?* מָה *what?* distinguish, acc. § 172, only between person and thing in general, without any nicer distinction of gender or number: such cases as מִי זֹאת *who is this* (fem. *woman*, e. g.)? מִי אֵלֶּה *who are these* (plur.)? are therefore to be met with. § 182.

מָה is shortened when in very close conjunction with the following word *i. e.*, properly only when followed by *Maqqef*, § 97 (sometimes omitted in the present text), by speaking it together with the following word and reduplication (as far as this is possible) of the first letter of

the latter, as מַה־פִּשְׁעִי, מַה־הוּא, § 91, and מֶה־חָלְד acc. § 70, and מֶה־אָהַבְתִּי acc. § 69; when otherwise it is shortened to מֶה, except before weak gutturals; and remains unabbreviated only in pause.

§ 183. 2. The demonstrative pronoun זֶה (very rarely and in poetry זוּ) *this* (masc.) (Germ. *dér*) forms as fem. זֹאת (for זָאת from the original זָא), rarely with the ת dropped: זֹה or זוֹ. For the plur. another root is used: אֵלֶּה shortened from אֵלֶּן. — If this pronoun is connected with a substantive made definite by the article or by its own meaning, the reduplicated pronoun acquires the force of our more definite *this* (Germ. *dieser*), as הַיּוֹם הַזֶּה *this day*, זֶה מֹשֶׁה *this Moses* (spoken contemptuously); and in this connexion it can be further shortened to הָאֵל, from הָאֵלֶּה.

On the other hand, the strong combination הַלָּזֶה *that yonder* (Germ. *jener da*), also shortened into הַלָּז, points to what is distant; rarely הַלֵּזוּ. There is no plural of this form. For this purpose the combination of the הוּא, § 184, with the article, and a definite substantive, mostly indeed in the sing., is more generally applied: הַיּוֹם הַהוּא *that day*, plur. הַיָּמִים הָהֵם *those days*.

זֶה in this its simple form means also *here*, and is governed as dependent *here* by an other word, as מִזֶּה *from here*, הִנֵּה זֶה *look here*, behold; also the combination זֶה שִׁבְעִים שָׁנָה *this* or *these* 70 years should be noticed in this place.

When the interrogative אֵי, § 104, precedes, the pronoun זֶה acquires the meaning of *qualis?* ποῖος? *welcher?* comp. § 326.

§ 184. 3. The *personal pronouns* stand the highest of all pronouns as to meaning and are the most complete as to form. They distinguish persons in accordance with the purely personal consciousness of *I* and *thou* in contrast with the distant *he;* and amongst these again the higher, those of the first and second person, possess the full force of substantives or proper-names. They are, when they stand alone (are not appended, § 247—61), as follows:

	Sing.	Plur.
3 per.	m. הוּא *he*	הֵמָּה or הֵם *they*
	f. הִיא *she*	הֵנָּה or הֵן *they*
2 per.	m. אַתָּה *thou*	אַתֶּם *ye*
	f. אַתְּ *thou*	אַתֵּנָה or אַתֵּן *ye*
1 per.	אָנֹכִי or אֲנִי *I.*	אֲנַחְנוּ or נַחְנוּ *we.*

According to a more ancient style of writing הוא is found for the fem. הִיא, without any distinction of gender. In the Massora it is pointed הִוא, acc. § 20, as *Q'ri perpetuum.*

אַתְּ (very rarely shortened to אַתְ) in a smaller pause becomes אָתְּ, in a greater אָתָּה. — The vowel *î* of the fem. (from *ê*, *a*, § 173) has in the second and third per. displaced the vowel of the masc: nevertheless has itself become inaudible in the second per., although in imitation of the Aramaic it may still be written אַתְּי; but that instead of *hî hû* was spoken, is shown by the suffixes, § 247.

אָנֹכִי becomes in pause אָנֹכִי, אֲנִי similarly אָנִי, acc. § 92.

A trace of the origin of *hêm*, *attêm* from *hûmu*, *attûm* appears likewise in more advanced forms § 248; and that the ending of the fem. pl. in a vowel is the more original one, follows from § 177. Still in the plural the primary gender is often used for the fem. both when the pronoun stands alone and when it is affixed to other words.

2. IN THE NOUN-STEMS.

The person-endings have always the form described in § 185.
§§ 173, 177, but as accented vowel-endings affecting the previous pronunciation of the word (that is, if the word has no unchangeable vowels, as *û* in גְּבוּל, § 153, or כָּתוּב, § 149, *â* in קָם, § 149) they produce to a certain extent a great change: yet in many respects the other endings differ from the lightest of them, that of the fem. sing., whilst the dual-ending, § 180, is generally appended just as the plural-ending, but sometimes, as being somewhat stronger, it shortens the previous vowel still more. There is then a further distinction, whether the noun-stem ends, as usually is the case, in a consonant or in a vowel.

1. The *simple nouns of the first form*, מֶלֶךְ, סֵתֶר, חֹזֶק, lose § 186.
their after-sounding vowel before all affixes, and assume their original form

1) before the -ā of the fem. sing. מַלְכָּה, סִתְרָה, חֶזְקָה; but ĭ often takes the place of *a*, as כַּבְשָׂה and כִּבְשָׂה from כֶּבֶשׂ *lamb*. — From ל"ה: רַעְיָה, חֶדְוָה, גֵּוָה *pride* from גַּאֲוָה, נַאֲוָה, שׁוֹאָה from שַׁאֲוָה acc. § 72; but certain words leave the *î* unchanged, especially such as גְּדִי *kid* גְּדִיָּה; or ת is appended directly to the vowel-ending, as רְעוּת *friend* fem., the masc. of which רֵעַ, acc. § 115. 1, has lost the third radical, שְׁבִית, חֲנִית. But frequently the form loses the third radical, § 115, so that a pretone supplies its place: שָׁנָה *year*, שָׂפָה *lip*, or, acc. § 115. 1, with *e* as pretone: גֵּהָה, פֵּאָה, חֵמָה. On the other hand, many, acc. § 173, having the ending *-t* are further shortened to קֶרֶת *city*, elsewhere קִרְיָה, דֶּלֶת *door*, אוֹת *sign*, contracted from אֱוֶת, root אָוָה; שֶׁקֶת *trough;* accordingly בַּת *daughter* arose from בֵּן *son*, acc. § 79. — From ע"ו: צֵידָה from צַיִד, but עֶוֶל forms עַוְלָה, עֹלָתָה with a new affix, § 173. The *ô* is shortened, acc. § 119, in בֹּשֶׁת *shame*, קֶשֶׁת *bow*, when the *ŏ* is still farther shortened into *a*, נַחַת *rest*, שַׁחַת *pit*, with *a* for *o* on account of the guttural. — From ע"ע: גַּנָּה here and there changing into גִּנָּה; מִדָּה, עִמָּה; rarely like זֶפֶת *pitch* from זִפָּה.

2) Before the *-îm* and *-ôth* of the plur. they assume, acc. § 87, the *a* of the pretone, so that even the *o* of the first radical mostly disappears: מְלָכִים, סְתָרִים, כְּפָרִים, גְּרָנוֹת from גֹּרֶן; nevertheless the *o* maintains its place as a rapid vowel in the secondary or counter-tone, § 88, in שָׁרָשִׁים *shŏrāshîm* from שֹׁרֶשׁ *root* before *r*, and in קֳדָשִׁים *holy things* with *q*, yet after the article and generally before suffixes only the most rapid vowel (*Chatef-Qamess*) remains: הַקֳּדָשִׁים. From אֹרַח, אֳרָחוֹת, but also אֹהָלִים, acc. § 59, from אֹהֶל. From רֹאשׁ רָאשִׁים for רְאָ' acc. § 73; yet elsewhere בְּאֵרוֹת, תְּאֹמִים without any internal change.

From ל"ה: אֲרָיוֹת אֲרָיִים from אֲרִי, also צְבָאִים, acc. § 74, from צְבִי. From מוֹת חֵמָה..; more abbreviated forms retain the ת before the ending: דְּלָתוֹת, אוֹתוֹת, שְׂפָתֹת even חֲנִיתוֹת from חֲנִית *spear*. From sings. which have wholly lost their third radical: זְנִים *kinds* from זַן, מְתִים *men*, existing in the plur. only; with pretone שֵׁמוֹת *names*, בָּנִים *sons*, בָּנוֹת *daughters;* similarly כֵּלִים *vasa*, the sing. of which is fuller כְּלִי.

From ע"ו: תְּיָשִׁים, שְׁוָקִים from תַּיִשׁ, שׁוּק, but in many without any change in the stem זֵיתִים, רֻחוֹת. From בַּיִת *house* plur.

בָּתִּים *bottîm*, acc. § 38 for *bôthîm*, since in these stems *au* and *ai* interchange; from עִיר *city* (originally עֲיָר) plur. עָרִים with *â* for *ô*; in יָמִים from יוֹם *day*, however, the *a* has become merely a pretone. — From ע״ע: צְלָלִים, חֲקָקִים (*st. c.* חִקְקֵי, § 212) from צֵל, חֹק; yet mostly with one מ עַמִּים for עֲמָמִים. — From אִישׁ *man*, § 146, fem. אִשָּׁה, the plur. אֲנָשִׁים still exists; the shortened נָשִׁים has become general for "women."

4) The ending of the dual is appended to this plural from: יְרֵכַיִם, לְחָיַיִם, but also often to the sing. without *a* of the pretone בִּרְכַּיִם, מָתְנַיִם; יוֹמַיִם as *biduum* is also formed afresh.

From words like שָׁלֵו, § 147, plur. שְׁלֵוִים; but also הֲדַסִּים, מְעַטִּים, acc. § 23 *ad fin.*, from הֲדַס *myrtle*, מְעַט *few*.

2. *The nouns with accented final syllable the first of which has merely a pretonic vowel, i. e.* the simple ones of the second form, § 149, and some others from weak roots, lose this pretonic vowel before the new accented final syllable, but retain the other: יָשָׁר fem. יְשָׁרָה; מֵמַד, מֵסַב, acc. § 160 plur. מְמַדִּים, מְסִבִּים; some with *î* lower it to *ê* before the accented affix, acc. § 89. 1, פָּלִיט *fugitive*, פְּלֵיטָה; others with *ô* lower it to *û*: מָגוֹר, root גּוּר, plur. מְגוּרוֹת. From עָמֹק, § 149, עֲמֻקָּה, rarely עֲמוּקָה; also some with *a* retain it more firmly by reduplication, גְּמַלִּים *camels*, עֲצַבִּים *idols*, very rarely an adjective: קְטַנָּה from קָטָן *small*. § 187.

The ה־ is only rarely appended to those end-syllables the vowels of which are either unchangeable or at least greatly lengthened, and only in the case of substantives: עֲצֶרֶת *festive gathering*, in addition to עֲצָרָה; גְּדֶרֶת *fence*, from גָּדֵר; גְּבֶרֶת *mistress* from the Aramaic גְּבִיר; אֱמֶת *faithfulness*, § 33, for אֱמֶנֶת, אֱמִינָה, מְצֶלֶת a kind of *cymbal*, root צל, plur. מְצִלּוֹת, but the dual. from the *sing.* מְצִלְתַּיִם, comp. § 173.

Yet the pretonic vowel is retained in some stronger forms, §. 160, from ע״ע, as מָגֵן *shield* מָגִנִּים; further, sometimes before a guttural, before which, however, *ā* before all affixes often changes to *á*, § 63, as אַחֵר *other* fem. אַחֶרֶת, בָּרִיחַ *fugitive* בָּרִיחִים. — On the contrary, the *â* remains in שָׁבוּעַ *week*, because the stem belongs to the form § 252, שָׁבֻעוֹת (שָׁבֻעִים only Dan. 9. 25 *sq.*) and שְׁבֻעַיִם is found before the dual-ending only.

From ל״ה the fem. of the stem כְּתָבָה is formed as חֲצוֹת contr. from חֲצוֹת *middle*, אָחוֹת *sister*; of *abstracta* with Aramaic form, מְנָת, קְצָת, plur. מְנָוֹת or מְנָיוֹת with unchangeable *a*. The form מָנָה, אָלָה plur.

מָנוֹת is more genuinely Hebrew, where the *a* often becomes unchangeable before additional affixes. — From אָמָה *maid* אֲמָהוֹת, since, acc. § 109, a third radical is replaced by the ה.

The few stems which have elsewhere a pretonic vowel lose it likewise: זִכְרֹנִים from זִכָּרוֹן, § 163, חֶשְׁבֹּנוֹת with Dag. dirimens, § 28, from חֶשְׁבּוֹן; צְלָצַל, § 158, plur. צֶלְצְלִים, חַלָּמִישׁ plur. חַלְמִישִׁים.

§ 188. 3. If the accented final syllable is preceded by *one or more syllables that admit of no further shortening*, so that the voice has thereby a firm support at the beginning of the word, the *ē*, which, acc. § 108. 1, is in such a position very weak, long only through the tone, then disappears before the new accented end-syllable: כֹּתֵב, כֹּתְבָה; מִזְבֵּחַ, מִזְבְּחוֹת, the *e* remains mainly only in some feminines used as substantives, as נֹטֵרָה *protectress*, יֹלֵדָה *mother*, תּוֹעֵבָה *abomination*, שׁוֹמֵמוֹת *wastes*, מְזַמֵּרָה *pruning knife*, further in the words שִׁלֵּשִׁים, רִבֵּעִים *children of the third*, *fourth generation*. On the other hand, *ā* and *ō* remain constantly: נִכְבָּד, נִכְבָּדָה; אֶשְׁכֹּל, § 147, comp. § 65, אֶשְׁכֹּלוֹת; but then many substantives and adjectives double the final consonant, even before *á* and the shortened *é* or *á*: כַּרְמֶל, כַּרְמִלִּים; תַּחְתּוֹן, תַּחְתֹּנִים; מֶרְחָק, מֶרְחַקִּים; רַעֲנָן, רַעֲנַנִּים; גַּבְנֹן, גַּבְנֻנִּים; גַּלְגַּל, גַּלְגִּלִּים, also אוּלַמִּים from אוּלָם, acc. § 163.

The ת־ of the fem. is, acc. § 137, very frequent in the stems in *ē*, in those in *ā* and *ō* less frequent, and is sometimes found in those in *û* and *î*: שַׁלֶּטֶת *mandatrix*, from שַׁלִּיט, אַשְׁמֹרֶת as well as אַשְׁמֻרָה *night-watch*, and in the part. Hif. מַשֶּׂגֶת, root נשׂג, Lev. 14. 21; from ל״א acc. §§ 62. 73. מֹצֵאת or חֹטֵאת part. Qal, נִפְלֵאת part. Nif.; from ל״ח: מְשָׁרֶת from the part. Pi. for ־רַחַת, מָשְׁחַת from part. Hof., acc. § 81. When *a* and *o* are thus greatly shortened, they do not often appear again in the plur. of substantives: אַרְמְנוֹת from אַרְמוֹן or rather an earlier אַרְמֶנֶת, מַחְלְקוֹת from מַחֲלֹקֶת; שִׁבֳּלִים and צִפֳּרִים with the most rapid *o* from שִׁבֹּלֶת *ear of corn*, צִפּוֹר or a possible, acc. § 176, צִפֹּרֶת *bird;* on the other hand, *û* and *î* make themselves heard again: מֵינִיקוֹת from מֵינֶקֶת *nurse.* — The *ē* in forms like מִכְתָּב, § 160, is very changeable, so that it very constantly becomes *é* = *a* before the ת־, acc. §§ 33. 32. and this affects also the *a* of the first syllable, acc. § 108: hence from מַסְגֵּר *clasp*, מַזְלֵג *fork* in the fem. מִסְגֶּרֶת in the plur. מִזְלָגוֹת, comp. §§ 212. 3, 213.

§ 189. As to the stems which have a vowel as their last radical

1) those of the simplest form פְּרִי, קָצוּ constantly condense the vowel wholly into the half-vowel, since they have the stem-vowel upon the first radical alone, § 146; even stems which have an unchangeable vowel before י always do this: גּוֹיִם *gô-jîm* (*peoples*, poetic) from גּוֹי. § 146, גְּלוּיָה from גָּלוּי §. 149. But

2) the original ending *î* of the relative adjective, § 164, and an *î* or *û* in the part., נָקִי. עָשׂוּ § 149, as well as that in a noun like צִי, § 146, maintains its position in conjunction with the following vowel more strongly both as vowel and half-vowel: נְקִיָּה, עֲשׂוּיוֹת 1 Sam. 25. 18; עִבְרִיָּה or עִבְרִית pl. עִבְרִיּוֹת. Yet where two *î* meet together, contraction may take place, acc. § 42: עִבְרִיִּים or עִבְרִים *Hebrews*, שָׁנִים *threads*, צִים *ships*. — The *abstracta* in *-ith*, § 165, form accordingly דָּלִית, דָּלִיּוֹת; since, on the other hand, those in *-ûth* have no corresponding *masc.*, they form either מַלְכֻיּוֹת, חֲנֻיּוֹת, since the י is at least audible at the same time, or they treat the *u* purely as a simple letter and destroy the reduplication by means of an *a* as pretone: עֵדֻוֹת or, acc. § 54, with a change in the ו: עֵדוֹת from עֵדוּת. From רִבּוֹ § 165 pl. later רִבֹּאוֹת.

3) The ending ־ֶה (*-ê*) of the ל״ה disappears altogether before these vowels, acc. § 115. 1: יָפֶה, יָפָה, יָפִים; similarly sometimes from ל״א. נִמְצָאִים plur. from part. Nif., almost as if it were נִמְצִים; י as third radical appears again but rarely, and more in poetry, and then withstands change and so much the more: פֹּרִיָּה the *fruitful* one, from פֹּרָה, עֹטְיָה from the part. עֹטָה Cant. 1. 7. From the very shortened פֶּה *mouth*, § 146, the plur., however, is פִּיּוֹת, acc. § 44. — But in the very old plural forms מַיִם *water* and שָׁמַיִם *heaven* is a trace of the mingling of the *i* of the plur. with the original ending *ai*.

The names of individuals of a class, § 176 ending in ־ָה likewise lose the final vowel, as well as any other forms having this ending: רְהָטִים from רַהַט, צֶאֱלִים, בְּטָנִים, פִּשְׁתִּים from פִּשְׁתָּה or פִּשְׁתֶּה.

From words like דּוּדַי, § 164, plur. דּוּדָאִים acc. § 55 with unchangeable *â*.

3. WITH THE VERB,

as constantly presenting an action and one of the three per- § 190.
sons in conjunction, are closely amalgamated even the pronouns of the 2 and the 1 person, § 184, whilst for indicating the gen-

der and number of the third person at least, the endings already explained are sufficient.

The personal signs accordingly take the following forms:

1. In the *perfect* in the *third* as the primary person the masc. sing. remains without any personal sign; the fem. is distinguished, acc. § 173, by ה—ָ; instead of which the harder ת—ַ with a strong final radical is very seldom, but with a weak one very frequent, § 19. 4. *-û* is the sign for the plur., in which no fem. is distinguished; the fuller ending *-ûn* is scarcely found at all (Deut. 8. 3, 16).

The *second* person masc. sing. תָ— , without the tone, therefore less frequently written תָה—; fem. תְ—, Aramaic תִי—; *plur.* masc. תֶם— always with the tone; fem. תֶן— likewise, rarely תֶנָה—.

The *first* person sing. תִי— without the tone, rarely written ת— or even תְ— ψ 16. 2 (the ת probably for כ from אָנֹכִי, comp. §§. 47, 247); pl. נוּ— without tone.

§ 191. The personal signs for the *imperfect* precede, § 137, yet, since the prefixes generally are spoken very rapidly, they are abbreviated to the shortest sound, and must, therefore, be completed in part by suffixes which define gender and number. Still the imperfect. acc. § 137, has a partiality generally for longer and fuller sounds: and since in addition to this, the primary species of the imperfect in contrast with the moods which arise out of it, § 223 *sq.*, has the force of the Indicative, and is therefore longer and heavier, the endings *-û* of the plur. of the third and second pers. masc. and *-î* of the fem. of the second pers. sing. may have a fuller form *-ûn*, *în*.

For the third pers. masc. sing. of the imperfect the bare stem is not adequate: —יְ *) precedes as personal sign; fem. —תְּ, acc. § 173; plur. masc. יְ—וּן or יְ—וּ, fem. יְ—נָה very rarely, generally תְּ—נָה, so that thereby this person coincides with that of the second plur. fem. However, sometimes the *masc.* plur. takes the place of the fem. in this person and in the second also.

Second person sing. masc. —תְּ **), fem. תְּ—ִין or תְּ—ִי; plur.

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*) י softened from *l* or *n:* for *l* or *n* corresponds to a pronoun of the third person, § 103, and is still found for this verbal person in Chald. and Is. 44. 14; in Syr. it has become *n'*.

**) Since, therefore, the 3 fem. sing. coincides with this person, the former is at times distinguished by the suffix *-ah* (as in the perf.),

וּן—תְּ, or וּ—תְּ, fem. נָה—תְּ. The ending נָה— is in the imperf. always without the tone, but the rest are not.

In the *first* pers. sing. only —אֶ as prefix from אָנֹכִי, in the plur. —נְ.

These *prefixes* of the imperf. are annexed 1) to Pi-el and all other stems that begin with the first radical and a full vowel, without any change: יְכַתֵּב; 2) they displace the external addition ה of Hif., Hof., Nif. and Hithp., so that יְהַכְתִּיב, יְהָכְתַּב, יְהִכָּתֵב, יְהִתְכַּתֵּב become יַכְתִּיב, יֻכְתַּב, יִכָּתֵב, יִתְכַּתֵּב; and 3) in Qal combine with the properly vowelless first radical in one syllable: יִכְתֹּב, but assume a pretonic vowel in verbs ע״וּ and ע״ע: יָקוּם, יָסֹב, יֵקַל, § 138. § 192.

In the first pers. sing. Qal אֶכְתֹּב, acc. § 67, אֹמַר, acc. § 17 from יֹאמַר; but also, acc. §§ 75. 37, אֹהַב, אוֹכִיל Hos. 11. 4, and אָזִין Job. 32. 11; in addition to the third per. יֶאֱהַב, יַאֲכִל, יַאֲזִין.

In the later, less compact and looser language יְהוֹדֶה for יוֹדֶה is met with; further in פ״י יְיֵלִיל as if the י of the third person belonged to the stem, יִידַע Qal, ψ. 138. 6; and all in accordance with § 109.

The *suffixes* affect the pronunciation of the end of the verbal stems more materially, and those that begin with vowels in another way than do the rest: § 193.

1. The suffixes beginning with vowels retain the tone if the vowel of the preceding compound syllable is short or merely tone-long and can therefore easily give way before the new accented syllable, § 89: כָּתַב, כָּתְבָה, כָּתֵב, כָּתְבוּ; יִכְתֹּב, יִכְתְּבוּן; only the heavier sound *o* is very rarely retained in a simple syllable as *u*, as תַּעֲבוּרִי Ruth 2. 8. From יֶאֱסֹף arises יַאַסְפוּ, acc. § 65, from יֶחְסַר likewise יַחְסֹרוּ, acc. §. 108. 1. But in pause all endings, if they close with a vowel merely, are altogether without tone: כָּתָבָה, כָּתָבוּ, יִכְתֹּבוּ, יִפְעָלוּ. The endings closing with a vowel only constantly become toneless after an unchangeable vowel, in the strong verb only in Hif. therefore: הִכְתִּיבָה, יַכְתִּיבוּ, but elsewhere in all stems of the ע״וּ which have the force of the radical vowel in the last syllable: קָמָה, מֵתוּ, נָסוֹגוּ; on the contrary, יַכְתִּיבֻן, יְקֻמוּן, acc. § 88.

Job 22. 21; Prov. 1, 20; 8. 3; Ez. 23. 20; or *-ta* Deut. 33. 26; or even נָה (as in the fem. plur.) Ex. 1. 10; Judg. 5. 26.

Also the ע"ע usually allow the vowel ending after the double letter to become toneless: סַבּוּ, רַבּוּ, from סַב, רַב, whereby the somewhat lengthened final vowel often returns to its original shortness, as הֵסַבּוּ Hif. and נָסַבָּה Nif. is more frequent than הֵסֵבּוּ, נָסֵבָּה; with gutturals שַׁחוּ and on account of ר יֵחָרוּ, acc. § 138, half-passive Qal of חרר. — The promotion of the reduplication into the first radical, § 112, takes place in these ע"ע before vowel-suffixes also, whether the second radical also is reduplicated: יַסֵּבּוּ imperf. Hif., יֻכַּתּוּ Hof., יִתַּמּוּ half-pass. Qal, or whether this second reduplication is wholly given up: יֻכְּתוּ, יִתְּמוּ, also יִקְּדוּ from the active Qal יִקֹּד. The treatment of the last syllable as an ordinary one without a trace of the original reduplication, with no promotion of the reduplication, is much more infrequent; but then this final syllable at least is preceded by another with a firm vowel: נָסַבָּה, נָקֹטָּה as well as נָקֹטָה and often so in the perf. Nif., יָזֹמוּ imperf. Qal from the sing. יָזֹם (comp. נִבְלָה, § 228); יֵצְרוּ from יֵצַר impf. Qal intrans.

§ 194. The vowels *á* and *é* with which the perfect and imperfect of all stems of the ל"ה close, are wholly displaced by these vowel-endings, yet the endings retain the tone even in pause (ψ 37. 20): גָּלוּ, תִּגְלִי from גָּלָה, יִגְלֶה. But since in that case the first pers. fem. sing. perf. would not be distinguished by its usual ending *-ah* from the masc., the harder *-t* is suffixed in this person, גָּלָת with *a* long on account of the tone merely: still in the verb when it stands alone (*i. e.*, has no suffixes § 252) the vowel-ending that properly belongs to the verb otherwise (§ 173) is again suffixed to this person: גָּלְתָה, in pause גָּלָתָה.

The ל"א sometimes follow the ל"ה here also: מָלוּ a later form for מָלְאוּ, and earlier in the fem. sing. third pers. קָרָאת or with the above reduplication of the ending נִפְלָאתָה Nif. but from נִפְלְאָה 2 Sam. 1. 26, תָה— in a small pause Josh. 6. 17.

But the original *-ae* of the ל"ה resists, more like Aramaic, the end-vowel strongly so that it changes into *áj* with the tone: יִשְׁלָיוּ 3 per. pl. imperf. Qal, חָסָיָה third pers. fem. sing. perf. Qal; which *a* can then remain even before the necessarily accented endings: תִּבְעָיוּן, or יִרְבָּיוּן. Similarly חָיָה Ex. 1. 16 from חַי *life*, ע"ע = חָיָה as ל"ה.

§ 195. Since the suffixes beginning with *consonants* are likewise joined to the stem immediately, but then the final syllable of the stem remains *without separation*, they all become toneless, with the exception of the two תֶּם— and תֶן—, which have

the tone of necessity, acc. § 85. In consequence of this closest connexion, the vowel of the last syllable in the stem is so much compressed that in this case even the *î* of Hif-îl always appears as reduced to its original *e*; but for *ĕ* is substituted the shorter vowel *a*, acc. § 89. 3: תֶּאֱכַלְנָה, הִכְתַּבְתָּ, חֲפַצְתִּי, כְּתַבְתָּ, and then before the tone when it is necessarily upon the last syllable: כְּתַבְתֶּם, from כָּתֵב, חָפֵץ, הִכְתִּיב, יֹאכֵל; yet the tone-long *ē* appears in the imperf. of Pi-el and Hif-il: תְּדַבֵּרְנָה, תַּכְתֵּבְנָה. On the contrary from ל״א, acc. § 75, הוֹצֵאתִי, יָרֵאתָ, טְמֵאתֶם.

ל״ן unites itself with the נ of the suffix in writing also: תְּקוֹנֵנָּה from קוֹנֵן, or, acc. §. 82, with the cessation of the reduplication especially in pause: תֵּעָגֵנָה or תֵּאָמַנָה Nif. Is. 60. 4. As ל״ן only the much used נָתַן *to give* assimilates its last radical to the ת as personal sign: נָתַתָּ 2 pers. singl. masc., נָתַתְּ fem., § 48. 3, plur. נְתַתֶּם.

But since the vowel, by nature long and unchangeable, § 196.
which represents the second radical of the ע״ו, strongly resists shortening, a remarkable and *special vowel* thrusts itself between the two syllables, which obviates their hard conjunction and to which the suffixes are appended, instead of to the last syllable as elsewhere. This vowel-termination, originally *â* and even of pronominal origin, has also so changed in accordance with the distinction of tense that *ô* appears in the *perf.* and *é* in the *imperf.* So perf. Hif. הֲקִימֹתָ, more rarely with a lower vowel before the tone: הֲקִמוֹתָ; perf. Nif., where the *ô* is often lowered to *û*, acc. § 89. 1. נְסוּגֹתִי, נְפוּצוֹתֶם from נָסוֹג, נָפוֹץ; imperf. Qal תְּקוּמֶנָה or ֶ‑נָּה, also sometimes written after the manner of ל״ה: ֶ‑ינָה.

Still the Hebrew has in several instances accommodated itself to an *abbreviation* of the vowel-radical, so that the form appears as the common one without a separating vowel. So constantly in perf. Qal: קַמְתָּ, מַתְנוּ, בֹּשְׁתֶּם בֹּשְׁתְּ from קָם, מֵת, בּוֹשׁ, just as from כָּתַב, גָּדֵל, קָטֹן; but the half-passive vowel *i* makes itself heard again in a toneless syllable: פִּשְׁתֶּם Mal. 3. 10. from פּוּשׁ to *spring*. In perf. Hif. generally only in a favorable conjunction of a ל״ת or ל״ן with the same letter as personal signs: הֵכַנּוּ, הֲמִתֶּם, הֲמַתִּי, or in ל״א; הֲבֵאתָ or הֲבֹאתָ. Rarely in the imperf. תָּקֹמְנָה Qal, תְּשֵׁבְנָה Hif.

By a different way the ע״ע arrive at the same insertion, in § 197.
order to make the double letter audible; *a*, *i*, *u* appear as toneless vowels before the inserted letter, according as the one or the other is founded in the stem-form: תְּסִבֶּינָה, סַבּוֹתָ from the active Qal,

תְּצִלֶּינָה imperf. from the half-passiveQal יִצַּל, where the half-passive *i* is retained, הֲסִבּוֹתָ from הֵסַב or הֵסֵב Hif., נְקַלּוֹתִי Nif.

The removal of the reduplication and accordingly of the insertion is possible, acc. § 112. but rare unless the reduplication is promoted: תְּצִלֶּנָה as well as the above תְּצִלֶּינָה, תַּמְנוּ perf. Qal. Numb. 17. 28. — The tone is sometimes upon the first pers. sing. perf. חַמּוֹתִי Is. 44. 16.

§ 198. The ל"ה have preserved their original *ae* before these consonantal endings, yet so that in the *imperf.*, as always retaining the tone, it is contracted before the soft נ to *é*: תִּגְלֶינָה or written תִּגְלֶנָה; but, on the contrary, in the *perf.* it remains in its purè lengthened form, although *ae* in Qal is worn down constantly to *î*, and is often simplified to it in Pi., Hif., Nif. and Hithp. also: גִּלִּיתָ, גִּלִּיתֶם; גִּלֵּיתִי, צִוֵּיתִי, but before suffixes צִוִּיתֶם. — From שָׁלָו, § 115, שָׁלַוְתִּי, 3 pers. pl. שָׁלוּ, acc. §§ 42. 55; imperf. יִשְׁלֶה.

The ל"א just here follow the ל"ה very closely, so that in the imperf. before נה— they assume constantly this *é*, in the perf. Nif. *ê* instead of *â*: תִּקְרֶאנָה or in a more original form תִּמְצֶאינָה Jer. 50. 20, נִמְצֵאתָ. On the other hand אָתָנוּ (*we came*), Jer. 3. 22, from אָתָה *to come* as if from אתא.

§ 199. The pretonic vowel vanishes before all suffixes, acc. § 88; but if the ה of Hif. comes before a guttural פ', it is spoken with a full short *a* instead of the most rapid *a*, acc. § 59: הַעֲדֹתָ, יַחְתֹּתְ from הֵעִיד, הֵחַת. — The pretonic *a* remains constantly only in the imperf. Nif. and the infin. derived from it, since the reflexive stems generally show not much mobility and lightness: יִשָּׁמֵדוּן, inf. with suffix הִזָּכֶרְכֶם, Ez. 21. 29.

From פ"י, acc. § 41, יְרִשְׁתֶּם, similarly with suffix יְלִדְתִּיךָ. And א of שָׁאַל *to ask*, becoming toneless assumes, § 67, constantly the sound *e-i*: שְׁאֶלְתֶּם, with suffix שְׁאֶלְךָ, שְׁאֶלְתִּיו.

Before the heavier endings of the imperf. *-ûn* and *-în* (and the suffixes similar to those in length) the otherwise vanishing vowel can remain as pretone, acc. § 87; however *o* remains rarely, regularly *a* and *e*: יִקְצֹרוּן, יִקְרָאוּן, תֹּאבֵדוּן, יִכְּתֵבוּן; but these vowels in the pretone remain most frequently only in pause, more rarely also in the very mobile Pi-el.

§ 200. With the participle as tense-form, § 168. 2, the personal pronouns do not unite: yet the masc. *sing.* (as in the perf.) and *pl.* stands as third pers. without any further affix: קֹרֵא *he* or *one calls*, or of the future *he* or *one will call*; אֹמְרִים *they say*.

THIRD STAGE.

RELATIONS OF THE WORD IN SENTENCES

(CASES AND MOODS.)

Second transformation.

The word having gone through the above processes of formation, receives its final form, or rather its more accurate relation and meaning, when it takes its place and part in the whole sentence and connexion. In a sentence a series of conceptions is so arranged that the person as the principal word spoken of, or the *subject*, and what is said of it, or the *predicate*, compose its two essential members, with which every thing afterwards added is more or less closely connected: whilst if one of these members is wanting, a kind of incomplete sentence is presented. To the subject and the predicate, as the two independent supporters of the sentence, of which the one makes the other needful, belongs, therefore, the form of *independence* (*casus* or *modus rectus*, nominative and indicative) in calm discourse: all words beside these must be dependent or subordinate, *i. e.*, in a *casus* or *modus obliquus*. But this subordination of a word may be very manifold, partly as to force and partly according to the meaning of the subordinated ideas: by the side of the accusative as the primary and most general *casus obliquus* stand a number of others of more definite meaning. § 201.

Similarly a whole sentence can express partly or thoroughly an exclamation, a wish or a purpose, a mere possibility or merely conceived relation: these different manners of expression can also give to a word a new complexion and final form, § 223 *sq*.

In the expression of these finer shades of meaning in Hebrew the mere position and connexion of the words serves very-much instead of finer forms; and in this way also the

word-building falls behind the sense in many instances, and then the sense becomes evident merely from the connexion of the whole discourse.

I. THE RELATIONS OF THE NOUN.

1. Nominative and accusative.

§ 202. The nominal forms treated of hitherto assume no new distinction for either the nominative or the vocative: this is otherwise in the verb, §§ 223—29. — The accusative also is in very many cases denoted only by the mere necessity of subordination, without external distinction, § 207.

§ 203. But the use of the Accusative is very wide and free. Every noun which is not placed as one of the two erect or uninflected supporters of the sentence, *i. e.*, either as subject or predicate, nor subordinated to another noun, acc. § 208, in the construct state, *i. e.* subordinated by *compulsion*, which is therefore, on the contrary subordinated *freely*, *i. e.* in relation to and moving towards something else, stands in the accusative. Such a *side* (*oblique*) expression of the nominal idea can either be woven into the midst of the sentence as a lesser member of the same, or, unconnected and broken of in an exclamation, describe a more hurried, unformed feeling and tendency of the mind, as in the Infin. קַוֵּה *to wait! i. e., wait!* § 240. In the midst of a sentence the following there kinds of free subordination of a noun are possible:

§ 204. 1. The noun is subordinated to denote every *relation* of contents, measure and size, space and time, and manner, either referring only generally to the thought of the sentence, as «*this year* thou wilt die», «he sojourned *three times*», or explaining more definitely the manner of a particular idea, as *he walked* רוֹמָה *proud.* Hence arise in actual use especially two important results:

1) Many ideas of this kind require at once nearer limitation, and stand therefore, acc. § 208. in the construct state before a new word following, as *they stood* פֶּתַח הַבַּיִת *door of the house*, *i. e.*, without before it; *they were* בֵּית דָּוִד *house of*

David, *i. e.*, at the house; *he sacrificed* מִסְפַּר כֻּלָּם *number of them all*, *i. e.*, as many as there were of them. But in common usage only certain nouns are regularly used for these words signifying relations, and several of them occur either as such only, or at least usually only with a supplementary addition immediately following; they may therefore be called *prepositive words*, and the commonly so-called prepositions belong to them, § 217.

2) Many words which when standing alone make perfect sense, are so frequently used in this way that they may be justly called *adverbs*, according to our linguistic terminology, as בֹּקֶר *in the morning*, *i. e.* early, תָּמִיד *constantly*; עֹרֶף *backwards*; מְעַט *little*, מְאֹד *very*, שָׁלוֹם *well*, דּוּמִיָּה *still*; בֶּטַח *safely*; in the plur. פְּלָאִים *for wonders*, *i. e.*, *wonderfully*, from substantives; סָבִיב *around*, קַל *quickly*, רַב *much*, in the plur. נוֹרָאוֹת *terribly*, ψ 65. 6, from predicative words, and אֲרָמִית *Aramaically*, *i. e.*, when said of language *in Aramaic*. Several words assume at the end a more determinate neuter form: the otherwise rare ending *-âm*, *-ôm*, § 168, is here frequent with simple, the ending *-ûth* or *-îth*, §. 165, with longer stems, as יוֹמָם *by day*, פִּתְאֹם *suddenly*, *in a moment* from פֶּתַע, אָמְנָם *verily*, אֲחֹרַנִּית *backwards*, קוֹמְמִיּוּת *erect.* The feminine nouns prefer the *-th*, § 173, since a word of this kind stands as in construction with the whole sentence: רַבַּת *much*, *sufficient.*

3) The noun is subordinated to define more nearly the *contents* of an idea, to refer what is general to something more special; whether a verb in this way receive nearer definition, as חָלָה אֶת־רַגְלָיו *he was diseased in his feet*, or a noun, as *three* סְאִים קֶמַח *measures of meal.*

2. The subordination becomes somewhat closer and stronger if the verbs of motion are construed by means of simple subordination with a noun of *direction*, since the true and proper force of the accusative is to describe motion and relation: הַשָּׂדֶה like *rus*, *into the field.* § 205.

3. The subordination is still closer if it presents the object as *met with by the action* and thereby defined, presents therefore the effect of a cause, as הִכָּהוּ *he smote him*, שְׁמַעְתִּיו *I have* § 206.

heard it. But an accusative of this kind can be subordinated just as well to the local pronoun הִנֵּה *en*, *ecce*, הִנֶּנּוּ *en eum!* § 262.

In modern languages the construction of the accusative with an active verb remains almost alone, since it is preferred to express the other in themselves looser constructions by means of prepositions or otherwise: but in Hebrew the accusative generally allows very great freeness and the widest application.

§ 207. Yet the meaning of the accusative in Hebrew, as the language has developed itself, lies rather in the mere position of the words in the sentence and in the quick perception of their sense than in an external form. Only the personal pronoun, when it depends upon the verb and is joined to it, takes a form so different in pronunciation that the idea of the accusative appears in it externally also, §§ 247—53.

The language has in the preposition אֵת (properly אוֹת, § 264) a possible sign of the accusative, it is true, but this is used only

1) with the personal pronoun, chiefly when they cannot be appended immediately to the verb in the manner of suffixes, *e. g.*, when the sense requires the accusative to be put before the verb: אֹתְךָ מָאָסוּ *thee*, even thee, *have they cast off*.

2) with substantives, yet only when they are definite in meaning (§ 277), and therefore on account of greater force are easily more strongly subordinated, and even then rather with persons than things, as: they anointed אֶת־דָּוִד *David*. Similarly with the personal interrogative: אֶת־מִי *whom?* and with the demonstrative pronoun if it has strong personal force, as אֶת־זֶה *this* acc.

2) THE WORD IN ATTRACTION, OR THE STATUS CONSTRUCTUS.

§ 208. The construct state, or the *closer*, *compulsory subordination* is a kind of composition of words, by virtue of which to one word another, closely connected with it in thought, is also externally joined, and in that way a chain of ideas is formed: only in Semitic the composition is so effected that that which is

first in thought remains first also in the simple and most natural position. And since the first word does not exist for itself independently (in *statu absoluto*), but as first finding its object and end in the word following, *it attracts this latter word* and closely subordinates it to itself: so that there is formed by that means that which we best denominate as a *word-chain*. — And so every noun in a sentence stands either most closely linked (in *statu constructo*) to the following noun, or not, that is, remains in *statu absoluto*.

A chain of words, however, can form only one member in a whole sentence, either subject or predicate, or a freely subordinated member of the sentence, never a complete sentence; for it is only a most closely united whole, arising from and sustained by one firm stay, whilst in a sentence words and chains of words freely meet together. For this reason the first word of such a chain can never be a verb, inasmuch as the verb includes both subject and predicate: the formation of a chain requires as its basis a noun, or what is equal to a noun. On the other hand, the word that is closely subordinated may very well be a verb and even a sentence; only in that case the whole forms but one member of the greater whole, *e. g.*, יוֹם רְאִיתִיו *day — I saw him*, *i. e.*, *of the day on which I saw him.* — But if the subordinated word is a noun, it can subordinate another to itself, and in this way the chain may be prolonged as far as the sense requires, as פְּרִי גֹדֶל לְבַב מֶלֶךְ אַשּׁוּר *the fruit of the exaltation of the heart* (*i. e.* the pride) *of the king of Assyria.*

From this appears in general how far this close subordi- § 209.
nation of a second word to one preceding it can be applied. But the Hebrew (as all Semitic languages) uses this idiom especially to give the force of our *genitive*, since the first word as a noun needing completion attracts the following word to supply its deficiencies and subjugates it, as if it must necessarily belong *to* the second (our genitive) and this be *from* it. When therefore words are most diametrically opposed to each other in sense, as *father*, *son*, this word-chain is then, just as our genitive, most necessary and close: אֲבִי הַבֵּן *the father of*

the son, or בֶּן־הָאָב *the son of the father.* Otherwise the main cases of its usage are these:

1) Every adjective and participle subordinates to itself for its own definition and explanation a following substantive, as גְּדֹל כֹּחַ *great in might* = mighty.

2) Every substantive may limit itself by another: first, every substantive expressing action, as דְּרשׁ אָחִיךָ *the seeking of thy brother.* Then every other substantive, and since in the Hebrew, acc. § 164, the forms for derived adjectives have not become very current, a subordinated substantive of quality often serves instead of an adjective, as אֲרוֹן עֵץ *ark of wood, i. e.*, wooden; or certain personal names of general signification are connected as first members of the series with substantives to form predicative words: אִישׁ תֹּאַר *vir formae, i. e.* formosus, בִּן־הַכּוֹת a *son of beating, i. e.* belonging to it, deserving it, and so *puniendus*, Deut. 25. 2; בַּעַל חֲלֹמוֹת a *master of dreams, i. e.*, great dreamer.

3) Several substantives which govern another substantive express only the most general ideas of space, time, number, existence and nature, and therefore with this meaning are incomplete and need supplement, without which, either expressed or understood, they cannot very well be used. To these belong: —

a) כֹּל, properly *totality of*—, כֹּל יִשְׂרָאֵל *all Israel;* יַחְדָּו *his unity, i. e.*, as adverb as which alone it occurs *together, unâ;* רֹב *multitude of*—, רֹב שָׁלוֹם *much peace;* דֵּי *abundance of*—, דֵּי חָלָב *enough milk;* מְלֹא *fulness of*—, מְלֹא חֹפֶן *a hand full*, and all the numerals, § 267;

b) נֶפֶשׁ *soul of*— in the sense of our *self*, נַפְשָׁם *themselves;* פְּנֵי *person of*—, פָּנָיו *his person, i. e.*, he in person; of inanimate things עֶצֶם *body of*—, עֶצֶם הַשָּׁמַיִם *the heaven itself.* Further יֵשׁ *existence of*—, *i. e.*, there exists, is (is not wanting); אֵין, בִּלְתִּי or בְּלִי, the English *un*—, *without*, בְּלִי מָשִׁיחַ *unanointed*, אֵין מִסְפָּר *no number, without number*, in poetry לֹא אֵל a *no-god, ungod;* עוֹד *duration of*—, *i. e. still is*, when it stands alone with a noun following.

Some of these little words, which describe the mere existence of an object, can also stand alone in the sentence with their supplement, in the sense of *there is* —, *there is not*—, *there is still*— etc.; but then the two words, being subject and predicate, are often separated and the second can be connected more loosely, § 262.

c) lastly all prepositions, § 217. The indications of time, place, cause, purpose, similarly subordinate to themselves the whole following sentence, although somewhat more loosely, § 222.

All these instances may strictly be reduced to this, that § 210.
our languages might express the closely subordinated, the construct state, in the genitive.

The general sense of this subordination allows a much wider extension in usage: an adjective also, or a relative sentence, might be in this way subordinated to a preceding substantive, ψ 16. 3; and two words in themselves of equal force and reference might be thereby united to express a single higher meaning (composition by means of coordination) as חָכְמַת וָדַעַת *wisdom and knowledge*, Is. 33. 6. But this wider usage prevails but little.

In the formation of this *status constr.* the subordinated § 211.
word (if it does not itself further subordinate a following noun, § 209) remains unchanged in form: the personal pronoun only is appended in this connexion so closely to the governing member of the series that it assumes in this instance a peculiar form, §§ 247. 254 sq. But the first member, as requiring for and linking with itself the second, is, firstly, spoken more incompletely, quicker and shorter; and, secondly, had originally a final vowel as a distinct connecting sign, to which the whole word strongly tended, in order to attract the new member the more strongly by means of this support. But there now remain but scattered remnants of this *final vowel of attraction*; originally it was probably as a relative particle *jâ* in its full form, but its present form is usually *î*, as in the proper-name מַלְכִּי־צֶדֶק, lit. *king of right*, rarely *ô*: בְּנוֹ *son of*—, Num. 24. 3; Gen. 1. 24, or *ae* in מִנֵּי *from* with מִנִּי Is. 30. 11 (both poetical for מִן, § 217 *a*). In the old ending of the plur. -*âm* (for *îm* § 177) has been formed *ae* from *â* + *i* after the *m* has dropped off, and so retained: but elsewhere the connecting letter generally has become very rare, and, with the exception of ancient proper-names and some relative particles (as בִּלְתִּי *without*, זוּלָתִי *besides*), belongs more to the poetic language.

Nevertheless where this vowel-ending is no longer visible, many traces of it are left.

1) The ending of the fem. sing. is always hard *-th* as before a new vowel: ארחת from ארחה; in words which can append the *-th* without the tone in the *statu absoluto*, acc. §§ 173, 186—88, it is usually still more easy and frequent, as מלחמת constantly besides מלחמה.

2) The ending of the fem. plur. *-oth* has in general no connective vowel: still, as a trace of it, the *ae* of the masc. plur. has been transferred to the fem. plur. in the construct state of the words במתי (*bam°thae*) *heights of*—, comp. § 215, and מראשתי *at the head of*—, as well as generally before the suffixes, § 259.

3) Several noun-stems return in the construct state to a vowel as their original third radical, even if they have always lost it in the absolute state: the names of kindred אבי *father of*—, אחי, חמי, § 149; further רעה or רעה *friend* with *st. abs.* רע, § 146. Simple stems of the first form often throw at least the accented vowel to the end of the word, mostly before gutturals: נטע, סתר, חדר, זרע from נטע, סתר, חדר, זרע, but also הבל from הבל (*vanity*).

§ 212. The shortening of vowels moreover is as follows:

1. The vowels which are merely pretones wholly disappear, as well those before the last stem-syllable: חמת, מקום from חמה, מקום, as also those before the endings of gender and number. To the latter class belong

1) The *plur.* of simple stems of the first form, in which the short original vowel then reappears of necessity after the first radical: מלכי, סתרי, כפרי, from מלכים, סתרים, כפרים, §§ 24. 48, although instead of *a* an *i* often appears, acc. § 32; ילדי and ילדי from ילד; in a very few instances *o* does not reappear: חקקי, שקתות from חק, acc. § 146, and שקת, acc. §§ 186. 1, 174.

From ל"ה the third radical is often lost, but at times it resists the loss by the retention of the pretone: לחי or לחיי from לחיים (*cheeks*). Also א from ע"א or ל"א often retains the pretonic vowel: תאמי and תאמי from תאם, חטאי from חטא. — Besides the *a* is retained in words like מגן *shield*, מסך *covering*, as § 187: מגן, מסך.

2) Of the tone-lengthened vowels of the simple stems of the second form *ā* always disappears, *ē* less often, *ō* not at all: in the first radical an *i* is spoken in case of necessity after the falling away of the following vowel, but in the place of this *i* the stronger *a* is found not only in the stems with *ā* but also on the other hand in some with *ē*: יִשְׁרֵי, צִדְקַת from יְשָׁרִים, צְדָקָה; שִׂמְחֵי and שְׂמֵחֵי from שְׂמֵחִים; זַנְבוֹת from the sing. זָנָב, but also צַלְעוֹת and שַׁדְמוֹת from צֵלָע *side*, שְׁדֵמוֹת *fields*.

3) Of the tone-lengthened vowels of stems with firm vowels before the final syllable *ē* always disappears, as תּוֹעֲבַת from תּוֹעֵבָה *abomination*, מַזְמֵרוֹת from מַזְמֵרוֹת *pruning knife*. Likewise *ā*, save in the stems כַּתָּב, acc. § 155, and in several substantives in *m'* or *t'* from weak roots: הֲדָנֵי, מוֹרָשֵׁי, מַטָּעֵי, מִקְרָאֵי, צַאֲצָאֵי; *ŏ* vanishes in אַשְׁכְּלוֹת from אֶשְׁכֹּל, acc. § 147, and sinks to *û* sometimes: מַטְמֻנֵי from מַטְמֹנִים.

The shortening גִּלְגַּל from גַּלְגַּל, § 158, is also to be observed.

2. The vowels of the final syllable that can be shortened are shortened as far as the tone allows, but since the word in the *st. c.* only rarely connects itself with the following word without any tone (by Maqqef, § 97): § 213.

1) *ā* is shortened to *á*, even in the stem כַּתָּב, § 155, the *ā* of which elsewhere strongly inclines to unchangeableness: דַּיַּן; it is very rarely unchangeable in a substantive: מַתָּן *gift*, from נָתַן, Prov. 18. 16. From *ē* rarely *ĕ* before Maqqef, usually *á* acc. § 33: שְׁכַן from שָׁכֵן; thence further מִרְבַּץ, מִשְׁעַן, acc. § 108, from מַרְבֵּץ, מַשְׁעֵן; except in כּוֹתֵב, acc. § 108, *ē* rarely remains: עֲקֵב from עָקֵב *heel*, otherwise יְרֵא, טְמֵא acc. § 75 from יָרֵא. However, these abbreviated stems of the second form often throw back the accented vowel somewhat more strongly upon the first syllable, to present confusion with the similar stems of the first form, § 211, 3; נֵכַר from נֵכָר *foreign* (country), עֲשַׁן from עָשָׁן smoke, גְּזֵל from גָּזֵל *prey*; and indeed then *a* can push itself forwards without any regard for an original *e*: עֲרֵל, כְּבֵד from עָרֵל *uncircumcised*, כָּבֵד; at times חֲלֵב from חָלָב *milk*.

2) The *ō* of the second form is very rarely shortened, before Maqqef —גְּדָל Nah. 1. 3, and גָּבַהּ before a guttural, from גָּדוֹל, גָּבֹהַּ, § 149. *b.*

3) *ái* is contracted into *ae*: בֵּית from בַּיִת, דֵּי, Deut. 15. 8, from דַּי; hence the dual-ending *-áim* after the loss of *m* is contracted into *-ae*, and so becomes like the *st. c.* of the plur. Similarly מוֹת from מָוֶת, § 146, yet עֶוֶל from עָוֶל remains. — The *é* of the ל״ה contracted from *ae*, becomes simple, tone-long *ē*: קְצֵה, גּוֹלֵה, שֵׂה, from קָצֶה, גּוֹלֶה, שֶׂה; but from פֶּה, *mouth*, § 146, arises the still more simple פִּי.

4) כּוֹבַע with the tone drawn backwards from כּוֹבָע *helmet*, formed acc. § 156, is an instance of peculiar abbreviation.

§ 214. 3. Of זִכָּרוֹן, § 163, חַלָּמִישׁ, § 154, *st. c.* זִכְרוֹן, חַלְמִישׁ; but קִנְמָן before *Maqqef.* Similarly אַגְמֵי from the plur. אֲגַמִּים of אֲגַם *pool;* but, on the contrary, נִכְבַּדֵּי, part. Nif. as substantive, «*the honourable*», from the plur. נִכְבָּדִים.

§ 215. Here and there still greater abbreviations are to be met with, as the ô of the plur. fem. of a word that occurs mostly only in the plur.; בָּמוֹת *heights* is shortened into the most rapid *o* before the new ending *ae*, 211: בָּמֳתֵי *bām°thae.* Further in the first vowel in the stem § 160, the prefix of which is somewhat loose (comp. מִקְדָּשׁ with Dag. dirimens § 28): מִקְדְּשֵׁי from מִקְדָּשׁ *sanctuary*, Ez. 7. 24, מִקְצְעוֹת with the *st. abs.* מִקְצֹעוֹת, *sing.* מִקְצוֹעַ *corner*, Ex. 26. 23 sq.; 36. 28 sq.

THE ה–ָ OF MOTION. — PREPOSITIONS.

§ 216. The only feeble attempt to form case-endings appears in the affixing of a demonstrative ה–ָ (rarely ה–ֶ), to denote tendency, direction and motion to a place, as הַבַּיְתָה οἴκόνδε, הָהָרָה *towards the mountain*, מָרָתָה *towards Marah* (fem. sing.), כַּשְׂדִּימָה *to the Chaldeans*, i. e. to Babylon, also בָּבֶלָה with the meaning of our *in* or *at Babylon*, when it is sufficient merely to refer to a place, e. g. if a stranger speaks of it, Jer. 29. 14. On the other hand, this ending can never express motion towards a person; and the force of an accusative, the case of reference and motion, might, indeed, easily be given to it, as שְׁלִישִׁיתָה «*the third time*» (*zum dritten*) Ez. 21. 19, further in the phrase חָלִילָה לְךָ *for profanity to thee! i. e.* far be it from thee!

and in the adverb of time עַתָּה *now*, properly at this time, acc. § 90 from עֵת; but this application has not been made. — The word in st. c., § 209 sq., allows this further transformation, as יָמָּה סוּף *to the sea of reeds*, from יָם; yet this ending is found but rarely in this construction, and the word in other cases in the *st. c.* before סוּף is יַם סוּף.

This weak vowel-ending is appended without the tone to the long vowel of the last syllable, leaves the short accented vowel which cannot advance short: הָרָה *to the mountain*, acc. § 70 from הַר, סֶלָה in music *higher!* i. e. *loud!* from סַל, acc. § 38, and often retains it even when it might advance or when a firm syllable precedes: מִדְבָּרָה or מִדְבָּרָה, from the *st. c.* מִדְבַּר *desert of*—, פַּדֶּנָה אֲרָם *to Aram's field*, from the *st. c.* פַּדַּן for פַּדְנָה, since the tone moves backward, acc. § 91, and still remains before א, acc. §. 63. To vowel-endings, excepting that of the fem. sing. which passes into *-th*, this weak vowel is not easily appended: it is never found attached to the *st. c.* plur., and such forms as מַעְלָה *upwards*, מַטָּה downwards from מַעֲלֶה *ascent* and מַטֶּה *decline*, root נָטָה, with the *e* displaced, which have become adverbs merely, are rare.

A preposition can be prefixed to a word of this kind without altering its meaning, for still nearer definition, as מִצָּפוֹנָה *from towards the north*, i. e., *from northwards*, בַּנֶּגְבָּה *in southwards*, i. e., *in the south*, לִשְׁאֹלָה *into hell!*

For the expression of all the other subordinations in a sentence, where neither this ה—ָ of motion nor the *stat. constr.*, nor the accusative as before explained, can be used, *prepositions* must be made to serve. All prepositions (except those described § 221) have originally a *local* meaning; but the local meaning readily touches here and there or wholly disappears in the mental. They are separated from the verb, since the language does not connect verbs with prepositions. There are as follows: § 217.

a. 1. מִן (§ 242) *out* and *from* (although each of these meanings can be expressed with greater nicety by circumlocution, § 219); hence of the side and region, like *a dextra;* of the part of a whole; but also *to draw back from*, where we say in English *of* (*to be afraid of*) and *from* (*to hide from*),

but the Germans *vor*; distant far from, i. e., *without*. As a sign of comparison in relation to something predicated of two objects, *distant from*, *far from* means *more than*; it stands just as the Latin ablative with the comparative, only that the Hebrew has no special and proper sign for the comparative. Of time: *from* (the time specified) *on*, immediately after; of an immediate cause: immediately *on account of* something.

b. 2. אֶל־ *to*, *in relation to* —, but also *to put into the ark*, i. e. to put them *within* for preservation there; comp. εἰς οἶκον in the N. T. = *at home*, Germ. *zu Hause*.

The לְ־, shortened from אֶל־, also expresses this direction or relation, but is used much more frequently and tropically; it forms adverbs, as לָרֹב *in abundance*, לָבֶטַח *to rest*, *restfully*, לְעַיִן *ad oculum*, i. e., *oculatim*; and serves especially to express the dative of our languages, mainly the so-called dativus commodi; further with passive verbs, to supply the really active person, as נִשְׁמַע לִי *he is heard* (by) *me*. Of time: *towards*; of the external cause: *at* or *on account of*.

עַד, properly in the fuller form עֲדֵי, with an Infinitive *while*, elsewhere *unto*, *quite to*, *even*.

c. 3. בְּ־, a very frequent particle, the Latin *in* with the ablative and the accusative, our 1) *in*; but — 2) of the immediate vicinity *at*, *by*, *on* and *about*, to speak, think *about*, or *upon* something; and — 3) *with*, to express the instrument or rather *means*; hence *to swear with* God as intercessor, Latin *per*, but in English and German *by*; and of the price which is given for something, our *for*.

The word בֵּין, related to בְּ־, can be used only with two objects, or a dual, or a word having the idea of multitude; the second object can be connected more briefly by means of the dative merely, § b, as בֵּין מַיִם לְמָיִם *between water and water*.

עִם and with little difference אֵת (arising from *enth*) express a more independent accompaniment, nearness, or reciprocity: *with*, *near*, *against* another; also *as*; further «*this is with me*», i. e., I have it, know it, will it.

4. More definite local relations:

d. 1) עַל *upon*, *over*, is used of clothing and ornament, also sometimes of protection, but more frequently of a *burden* or *duty* which has to be borne, and therefore takes the place of the dativus incommodi et violentiae. It is also our *as to*, and *on account of*. Subsequently, it gradually coincided with אֶל־, §. b, so much that it came more and more to take its place. — תַּחַת from נוּחַ *to rest*, formed acc. § 161, lit. *bottom*, is *under*, but also our *instead of*.

2) אַחֲרֵי or אַחַר acc. § 63 for אַחַר, *after*, *behind*, also of time. — בְּעַד also means *behind*, yet in distinction from אַחַר, more closely behind, as if something would come through; and hence *through* of place and instrument Joel 2. 8, 9; or as if something surrounded a thing, and hence *about*, *around*, tropically *for*, ἀμφί, περί. — נֶגֶד *plain*, *clear before*; נֹכַח or more definitely לְנֹכַח *straight before*, and both tropically *for*, for the benefit of; מוּל *overagainst*.

3) אֵצֶל *by the side of*, *beside*; עֵבֶר *beyond*.

Some of these relative words are first formed by the composition of prepositions with other words, or are made more distinct and definite. לִקְרַאת, acc. § 73, lit. *ad occursum* is simply our *to meet*, Germ. *entgegen*. — לִפְנֵי to the face, i. e. *before*, is most frequently used in this meaning, but also in a temporal sense; עַל פְּנֵי upon the face, i. e. *close before*, מִפְּנֵי *back before* expresses more definitely than the simple מִן the inimical or overpowering cause, *on account of*. — In composition with a negative מִבַּלְעֲדֵי, or somewhat shorter בִּלְעֲדֵי not unto, i. e. *except*, *praeter*. § 218.

A compound word like לִפְנֵי has accordingly assumed such a simple idea that yet another preposition may be prefixed to it, § 219.

By the composition of a weaker preposition with another and stronger one the relation may be denoted more definetely; and § 219.

1) in the preposition itself, without reference to the construction: מֵעַל is *suprà*, מִתַּחַת *infrà*, *below*, where מִן denotes the part and side, as in מִחוּץ *without*, מִבַּיִת *within*, מִימִין *right of*—; similarly לְמַעְלָה *upwards*, § 216. — On the other hand, לְמִן־ denotes the space as measured *forth from*, i. e. *inde a*.

2) with reference to a verb of motion, a stronger preposition, which itself predicates no motion, placed after אֶל־ expresses more definitely the aim and end: אֶל־אַחֲרֵי *unto behind*, אֶל־תַּחַת can be translated more simply in language possessing an accusative ending, by the one preposition *under* (Germ. *unter*, Lat. sub) with the accusative, and this first preposition would be less necessary generally if the Hebrew could govern different cases by prepositions. More frequently the more definite preposition after מִן describes the more exact manner of the motion *from* the object: מִבֵּין *out from between*; מֵעַל *from upon* — in all the significations of the simpler עַל, § 217. d; מִתַּחַת *from under*; מֵאַחַר *from behind*; also מִלִּפְנֵי *from before*; מֵעִם or מֵאֵת lit. *from near*, which, when referring to persons, usually express no more than our *from* more definitely, as מִתּוֹךְ, lit. «from the midst» expresses our *out of*, are most frequent and noteworthy.

§ 220. The longer prepositions can also serve in a sentence without connection with a noun, whenever the sense is clear from the context; they become adverbs then: תַּחַת *below*, עַל *above*, in poetry; אַחַר or אַחֲרֵי (in a longer form) *afterwards*; לְפָנִים, coming back into the absolute state, *formerly*, פְּנִימָה, acc. §§ 218, 16. *within*, into and within the house through the first door, ψ. 45. 14.

§ 221. Of another origin and of a somewhat different nature is the preposition כְּ־, *as*, *like*, § 105, which appears less freely than our *as* before a whole sentence, but rather, just as our *like* or the Latin *instar*, governs a single noun, and so far is equal to a common preposition, as כַּיהוָה *as Jahve*, כְּעֶבֶד *as a servant*. This particle is used more freely, after the manner of an adverb, in certain constructions, כְּהַיּוֹם *as to-day*, § 244; still it is generally treated as a prepositions, and therefore often stands without any intervening definitions immediately before a noun, as: *O had I* כְּיַרְחֵי קֶדֶם *like the days of former-times*, i. e. such days as those of former times were. With numbers it is our *about*: כְּאַלְפַּיִם *about* 2000. With the infinitive: כְּדַבְּרוֹ *as his speaking*, i. e., as, or as soon as he spoke (speaks).

§ 222. A particle that can appear only at the head of a whole sentence, as אִם *if*, וְ־ *and*, אַף *also*, cannot so closely subor-

dinate a noun to itself as a preposition can, but stands as a *conjunction* more loosely before the one or the many words with which it is brought into a connexion of thought. If single particles like וְ *and*, אַף or גַּם *also*, add a single noun to a preceding noun, they only continue the relation of the noun in the sentence *. But it is otherwise with the *vav consecutivum* §. 230—235.

If a particle generally used as a preposition is to become a conjunction, a relative particle must be joined to it, which appears at the head of the whole sentence, and upon which the force of the preposition is operative, as כַּאֲשֶׁר or in poetry more frequently כְּמוֹ *as that*, i. e., *as*, בַּאֲשֶׁר *in that*, i. e., since, תַּחַת כִּי *instead of that*; yet single prepositions, through not the shortest, are sometimes exalted to the position of conjunctions, as עַד *till*; and some few compound particles are constantly conjunctions when they stand before subject and predicate, but prepositions when they stand before a single substantive: מֵאָז *since* as prep. and adv. ψ 76. 8, בְּעוֹד *whilst* or *within* this or that time, בְּאֵין and בְּאֶפֶס *when not* and *without*, further in the compounds of דַּי, which expresses fulness, with מִן, בְּ or כְּ, as מִדֵּי *as often as* or *since every* —.

2. THE RELATIONS OF THE VERB (MOODS).

1) Voluntative, Imperative, Cohortative.

The Perfect, spoken with more than usual force and as an exclamation, may be made to express volition, as a *precative* expressive of a holy desire that one would see fulfilled, as אָבְדוּ *perished* (may they be) the wicked! ψ 10. 16; Job. 21, 16: 22. 18: but then the *perf.* must stand at the head of the sentence with great emphasis. This usage is in Hebrew infrequent, and does not affect the form of the perf. But from the imperf., which as the sign of what is becoming can also express §223.

* But might then have the force of prepositions also, which the Arabic shows and of which there are some traces in Hebrew.

various activities and exertions of the will, branch off, acc. § 136. 1, 3, in new forms the common moods of the will:

§ 224. 1. The *voluntative*, or the expression of the desire that something may be, arises from the imperf. by means of a shorter pronunciation only, in that the voice seeks its rest towards the beginning of the word. But the effect of this is but little seen in the many persons of the strong verb that close with the third radical, on account of the laws of the tone: only the *î* of Hif. can contract into *ē*, acc. § 35: יַשְׁכֵּן *may he cause to dwell!* תּוֹצֵא *let her bring forth!* and in gutt. ל׳ *a* is found even in Pi-el, as יְשַׁלַּח *may he release!* The shortening is more observable in ע״ו, where the tone can move backwards to the penultima if a closely connected particle precedes or follows: אַל־תָּשֵׁב *ne reduc!* from תָּשִׁיב Hif., יָשָׁב־נָא *redeat quaeso!* from יָשׁוּב Qal; but usually the tone remains upon the last syllable, so that here not short but tone-long vowels arise in the place of the unchangeable ones: יָקֹם, and somewhat stronger יָקֵם Qal, יָקֵם Hif.; from יוֹסִף, § 127, יוֹסֵף, in pause יוֹסַף; yet when there is gutt. ל׳ also, the *î* remains sometimes in Hif. (here and in the similar abbreviations §§ 226, 232), as יוֹשִׁיעַ ψ 72. 4; יָנִי for יָנִיא, acc. § 18, root נוא, ψ 141. 5; 55. 16.

The ל״ה lose the final *é* entirely in the backward tendency of the tone: יְגַל from Piel יְגַלֶּה; יִגָּל from יִגָּלֶה Nif.; תֶּרֶף, יֵפְתְּ from יַפְתֶּה, תַּרְפֶּה Hif.; from Qal either יִרֶב, inasmuch as the *ĭ* remains accented, or, acc. § 33, more frequently יֵרֶא, יִתַּע; from gutt. פ׳: יִחַז from יֶחֱזֶה, so that Qal and Hif. coincide; yet the *ĭ* remains here also in some roots with the harder ח: יִחַד, § 64, with *Dag. lene* retained acc. §§ 26, 48, יִחַן, on the other hand unshortened: יֶחֱרֶה, יֶחֱנֶה, acc. § 65; from ע״י as well: יְחִי, יְהִי from יִחְיֶה, § 57, in pause יֶחִי. From פ״י as well: יֵט Qal from יִטֶּה, יַט Hif. from יַטֶּה, root יָטָה.

Still sometimes the full form appears, or the *é* is changed into the simpler *ē* or further shortened into *i*, after the analogy of the Aramaic, as § 213. 3.

§ 225. The persons which, acc. § 191, suspend *-ûn* or *-în* to the root ought to cast off the *-n*; and before those persons with נָה— at least the ע״ו ought in all cases so to abbreviate

themselves that the inserted vowel, § 196, should drop off, תִּשְׁכַּבְנָה Qal: but these distinctions are not established and observed in the present form of the Hebrew language.

The *Imperative*, the intensified voluntative, always stands so disconnectedly as an exclamation that the negation of the will אַל (μή *ne*!) cannot precede it but only the voluntative: אַל תְּהִי *ne sis;* אַל תַּעַשׂ *ne fac!* It has also a form for the *second* person only, as the nearest object of command; and this not in the pure passive stems, Pu-al and Hof-al. It is derived entirely from the voluntative, and has the same abbreviation towards the end, only here and there more thoroughly carried out: its most distinctive mark is the rejection of the prefixed personal sign תּ־, whilst otherwise number and gender are indicated clearly enough. But this as applied to individual forms produces some new results. In all stems which begin with the external affix ה־, this aspirate, previously displaced by the personal sign, § 192, assumes its old place; in *Nif.* in addition to this the tone is sometimes attracted wholly to the penultima: הִשָּׁמֵר. §226.

The remarkable form נִקָּבְצוּ for הִקָּבְצוּ, through a greater shortening of the pronunciation, is sometimes found, whereby the imper. Nif. in the plur. appears to coincide with the perf.

In Qal the shortening of the masc. sing. and fem. plur. makes no further difficulty: כְּתוֹב from תִּכְתֹּב, half-passive גְּדַלְנָה from תִּגְדַּלְנָה; but the ending *-na* often loses its vowel in the gutt. ל׳: שְׁמַעְןָ and then further קְרֶאןָ acc. § 62, or in other cases its *-n*, so that merely *-a* remains, Is. 32. 11. The formation of the masc. plur. and fem. sing. is more difficult: since after the rejection of the prefix תּ־ two vowelless consonants would be created, the first of these generally assumes *ĭ*, which remains very unstable and loose: כִּתְבוּ from תִּכְתְּבוּ, חִרְדוּ, אִסְפוּ, even שִׁחֲדוּ, *contra* §. 65; but sometimes the active *o* of the second radical is projected to the first, as מָלְכִי, עָלְזִי, also קָסְמִי, from מְלֹךְ, עֲלֹז, קְסֹם. From gutt. ע׳ usually like טַחֲנִי, שַׁאֲלוּ, and with א before it אֶהֱבוּ, but also אֱחֱזִי as from the masc. אֱחֹז; very much abbreviated יְראוּ *fear ye!* for יִרְאוּ, acc. § 73, is found once, 1 Sam. 12. 24.

§ 227. The פ"ו lose in this imper. Qal the first radical, which in the imperf. is very much altered, acc. § 139: שֵׁב plur. שְׁבוּ from תֵּשֵׁב, תֵּשְׁבוּ, plur. fem. שֵׁבְנָה from תֵּשַׁבְנָה, somewhat longer on account of the short word; but on the other hand, the first radical of פ"י is as a rule retained: יְצַק from יִיצַק, but also צַק; still greater abbreviation is evident through the drawing back of the tone of the plur. הָבוּ *give ye!* i. e., *come on! go to!* comp. § 228. The פ"א, § 139, form the imperative as a new form: אֱכֹל with imperf. תֹּאכַל.

The פ"נ the more constantly they assimilate the נ in the imperf. Qal. acc. § 139, and become like the פ"י, lose so much the more the נ in the imper. also: נְצֹר from יִצֹּר, but גַּשׁ, שָׂא, תֵּן from תִּגַּשׁ, תִּשָּׂא, תִּתֵּן plur. גְּשׁוּ, but acc. § 91 with the tone tending backwards also גֹּשׁוּ Josh. 3. 9, before a closely connected word with the tone at the beginning. Likewise קַח *take*, plur. קְחוּ from the root לָקַח.

The Qal of ע"ו is not קַם but somewhat longer קוּם, or written קוֹם also, but in the plur. fem. שֹׁבְנָה is possible. The words שִׂים, שִׁיר remain unshortened, with others of the class described in § 127.

The ל"ה losing their final vowel in the masc. sing. Qal would become too short, and therefore they are always גְּלֵה, חֲזֵה with *ē* acc. § 213. 3, also נְטֵה, an original form, with the voluntative תֵּט; from חָיָה *to live* חֲיֵה, fem. חֲיִי; plur. from a פ"א at the same time אֵפוּ *bake ye!* and אֱתָיוּ, acc. § 194, *come ye!*, with a firm vowel at the beginning, § 59, because these roots seek strong vowels there. On the other hand, צַו *command!* from תְּצַו voluntative from the Pi-el צַוֵּה; rarely צַוֵּה acc. 213. 3.

§ 228. 3. A peculiar *strengthening* of the two preceding moods is attained by suffixing the ָה (rarely ֶה) of direction, § 216, which connected with verbs expresses more strongly the direction of the will. This is most frequent and at the same time most characteristic only in the *first* person, as the person of self-admonition and self-excitation, as אֲזַמְּרָה *let me sing!* נֵלְכָה *we will go!* also when the will of the speaker is under external compulsion, as: *into Hades* אֵלֵכָה *I must go!* Is. 38. 10. In the third person it occurs only here and there in poetry; some-

what more frequently with the second person of the imperative, but even then generally only in Qal and in this mostly only in connexion with the very short forms, § 227, of weak stems, as תְּנָה *give!*, שְׁקָה *kiss!* שְׁבָה *sit!* from יָשַׁב, and with the words used almost as interjectional particles: לְכָה *go! away!* and הָבָה *give! here!* both equal to *come! well!* but the last word shortened acc. § 227.

It follows very much the ה— of motion belonging to the noun § 216 in the manner of its annexation: it is appended without the tone to the naturally or otherwise unchangeable vowel of the last syllable: אָקוּמָה, הַכְּתִּיבָה, § 91, and often receives the tone when it displaces the short or merely tone-long vowel preceding it: אֶחְדְּלָה from אֶחְדַּל, § 108. 1, תְּנָה from תֵּן, in which case, however, a vanishing *o* usually reappears in connexion with the first of the two vowelless consonants which might arise: שָׁכְבָה, עָרְכָה, עָזְבָה, from שְׁכַב, עֲרֹךְ, עֲזֹב, but at least in pause leaves every vowel in its original place, becoming itself toneless: תֵּנָה, שְׁכָבָה, עֲזֹבָה. — From ע"ע: in Qal נָסֹבָּה, but also נָבְלָה, acc. § 193, *let us confound!* from נָבַל, Gen. 11. 6; in the imper. Qal קָבָה־ *qóba*, before Maqqef from קֹב acc. § 82.

Here also this ending is rarely attached to vowel-endings; therefore the full, unabbreviated pronunciation of the ל"ה, and ל"א also, takes the place of this intensive ה—ָ, which is very rarely (ψ 41. 5; 77. 4; Is. 41, 23) used saving when an unchangeable vowel precedes ל"א (as אָבוֹאָה); neither can it be suffixed to those persons of the imper. that close with vowels, i. e., to all except the masc. sing., although remarkably the ע"ו and ע"ע sometimes accent the last syllable: שׁוּבִי ψ 116. 7; Is. 44. 23.

From all this follows that the voluntative is confined commonly to the third person, the imperative always to the second, and the intensifying ה—ָ mostly to the first; and the last modification may for brevity be denominated the *cohortative*. § 229.

2) THE MODIFICATIONS OF AN ACTION AS STANDING ALONE OR IN RELATION. — CONSECUTIVE MOODS AND TENSES.

As a preposition and a subordinated noun form an inseparably close combination, so also can a conjunction and § 230.

a subordinated verb, in which case the one member conditions the other and only both give in this combination the full sense. But for this end particular conjunctions only are used, since an ordinary conjunction stands quite disconnectedly before the sentence without such force. One of these important conjunctions is especially the copula וַ when it does not denote the simple *and*, but, as our *then* or *so*, more emphatically the *sequence* of action, time, or thought; and it was then without doubt brought more distinctly forward in the spoken language. If this or a similar conjunction becomes connected with a tense or mood, *relatively progressive* tenses and moods are formed, which join themselves on to any given place in a thought and describe the further sequence from that point onwards; and the two tenses take a new and specific form for this object. Of chief importance in this respect is

1) *The relatively progressive Imperfect.* The syllable *a-* with the reduplication of the first consonant is prefixed, as a temporal particle referring to the past, to the imperfect, is of pronominal origin, and, corresponding to the augment*, means *then*, but is always amalgamated with the emphatic copula —וְ *and* into *va*—; by means of this amalgamation of the two particles is produced the more emphatic *ánd* that refers an action, which has been firmly connected with the narrative at some point, to past time. The imperfect connects itself in the form of the voluntative with this prefix; the voluntative presenting the action more strongly as at that point of time as it were only just commencing and willing to come, or describing the mere occurrence of an action at the time. Now since this imperfect, which in other respects corresponds to the Greek Aorist, must always be connected by the emphatic *ánd* with something already mentioned or supposed to be known, it is evident that, the force of the relative progression being put out of view, the perfect would take its place: but as

* In Sanscrit, Greek, Armenian, Afghan. comp. Zeitschr. für d. K. des Morgenl. B. II. p. 304 f. In Hebrew this *a*— probably originates in *ad*, אָז § 103.

in nature all that was and is through the unceasing energy of motion and progress continually changes its form for ever new being, so in narrative each new event and progression (*and so—*, *then—*) changes* the action, which of itself would stand in the perfect, suddenly into this inchoate tense, the imperfect; and upon on action of this kind another can immediately follow at every new advance of the thought without limit. And as manifold as the application of the perfect is, acc. § 135, so manifold is that of this its counterpart in each particular. In simple narrative: אָמַר וַיְהִי *he spoke ánd* (when he had spoken then) *it came to pass*; or of actions which at the time of speaking already plainly exist, but extend into the present in their effects: *this one has come as a stranger* וַיִּשְׁפֹּט *ánd judges* (as we have seen) *nevertheless!* Gen. 19. 9; 31. 15; 2 Sam. 3. 8.

The shortening of all persons ending with the third radical may here on account of the stability of the first syllable be greater than in the voluntative, § 224; in the stong verb the end-syllable of Nif. may be toneless: וַיִּכָּתֵב, also of Pi-el and Hithp. if a gutt. ע' has entirely given up the reduplication: וַיְבָרֶךְ; but in pause וַיֵּרָדַם Nif., וַיְבָרֵךְ. In Hif. וַיַּכְתֵּב, rarely in ל"א and וַיַּחְשִׁךְ, ψ 105. 28, with *i*. In gutt. ל': וַיְשַׁלַּח Pi-el. § 232.

From פ"ו and similar roots acc. § 139 in Qal: וַיֵּלֶד, וַיֵּצֶר, וַיֹּאמֶר, but also וַיֹּאכַל, וַיִּיקַץ; in Hif. וַיּוֹלֶד, וַתֵּינֶק, and also וַיֵּרֶב from יָאֲרִיב; once in Hithp. even וַתֵּתַצַּב from תִּתְיַצֵּב, acc. § 54.

From ע"ו and ע"ע in Qal: וַיָּקָם, וַיָּסָב, in Hif. וַיָּקֶם, וַיָּסֶב; to avoid the coincidence of both kinds of roots, the ע"ע sometimes retain *ŭ* and *ĭ* without the tone, *contra* § 33: וַיָּרֶם *it became putrid*, וַתָּרֶץ *she broke*; even וַיָּלֶן from הָלִין *to resist* acc. § 114.

From ל"ה Nif.: וַיִּקָּר, Pi. and Hithp. וַיְצַו, וַיִּתְכַּס, in Qal primarily וַיִּשְׁבְּ or rather, acc. § 33, וַיֵּבְךְּ, then וַיֵּשֶׁב or וַיִּפֶן, in Hif. primarily וַיַּשְׁבְּ then וַיֵּשֶׁב, acc. § 32. From פ"י at the

* Hence Grammarians spoke of a *Vav conversivum;* and one might certainly to distinguish this *Vav consecutivum* from that simple one formed from it, § 348, speak of a *Vav consec. convers.*, if this meaning were not already conveyed in the two names *Vav consec. imperfecti* and *V. consec. perfecti*, § 234.

same time: וַיָּף Qal; from פ"נ: וַיִּז or rather וַיֵּט Qal; from פ"א: וַיֵּאת Qal. From הִשְׁתַּחֲוָה, § 121, וַיִּשְׁתַּחוּ, acc. § 57, and with short *á* because in the verb. From רָאָה in Qal: וַתֵּרֶא, in the third pers. masc. sing. still shorter וַיַּרְא, with which Hif. must coincide.

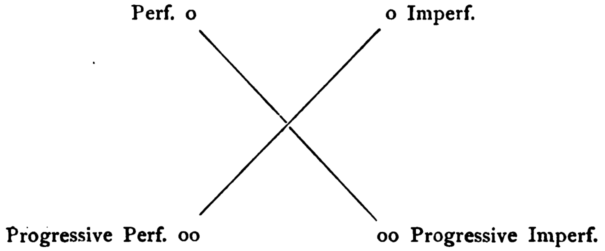
In the first person there is often a strengthening of the voluntative at the end, § 228: וָאֶשְׁלְחָה, וַנִּלְחֲמָה; but the strengthening is wanting also, in which case the form fluctuates between the shortening and the retention of the full pronunciation: וָאַכְתֵּב or וָאַכְתִּיב in Hif.

Further, וַיְבַּשׁ as Pi-el for וַיְיַבֵּשׁ, acc. § 83, should be noticed.

§ 233. Only poets sometimes venture to use these short imperfs. without the prefix: יָשֶׁת for וַיָּשֶׁת ψ 18. 12. However, this imperf. stands elsewhere without augment but mostly with the same shortening after אָז *then*, 1 Kings 8. 1; Deut. 4. 41, שָׁם *then* of time ψ 66. 6, and עַד *until* (as *donec pervenirem*) ψ 73. 17.

Poets may also intentionally use this imperf. without the augment with simple וְ to bring before the mind more vividly the past or the present, especially in the first persons: Is. 10. 13; 43. 28; 48. 3; 51. 2; 57. 17: 63. 3—6; ψ 104. 32b; 107. 26—29; Job. 22. 23—28, whilst the future in a similar manner is brought near as in flight by the unusual continuation of the simple imperf., Is. 5. 29 sq.; Job. 11. 9. One may therefore distinguish 1) *the two simple* tenses; 2) *the two complex* by the Vav of sequence; 3) *the two absolute tenses* derived from no. 2.

§ 234. 2. *The relatively progressive perfect.* As in the previous combination the advance of time or thought has this effect that actions actually past or existing are looked on and described as only changing and coming into being, in this combination the effect is produced that that which is about to come to pass is presented as immediately and at once coming into existence, so that the simple tenses in this way beautifully intersect each other



comp. a similar interchange § 267 sq.; and in all the meanings in which acc. § 136 the imperf. itself, or also its abbrevia-

tion, the voluntative and imperative, would be used, the relative progress immediately brings in this perf. with the emphatic *ánd* or *thén* or *so.* And in this respect also this perf. is the opposite of the previous imperf., that it has the augment behind instead of before, and at least attracts the tone of the word towards the end instead of towards the beginning, as if the *thén* at the beginning of the word pointed into the past, and at the end, having become much weaker in sound, into the future. — Still even then this change of tone is no longer everywhere visible in the existing form of the Hebrew language, and is found only in the following faint traces:

1) The ending *-tha* of the second pers. masc. sing. and *-thi* of the first pers. sing. have the tone, yet without the dropping off of the pretone: וְכָתַבְתָּ, וְיָכָלְתִּי from כָּתַבְתָּ, יָכֹלְתִּי; still the tone remains very generally unchanged in the long vowels of ל"ה and ל"א, as too sluggish for change.

2) The ending ָה of the third pers. fem. sing. and *-û* of the third plur. are generally accented if they have no tone in the simple perf., acc. § 193: וְהִכְתִּיבוּ, וְנָחָה, וְקַלּוּ. — But in pause everywhere וְכָתָבְתָּ, וְנָחָה.

3) There are often with or without this change of the tone shorter vowels before, in Hithp. *ĭ* in the penultima: וְהִתְגַּדִּלְתִּי, וְהִתְקַדִּשְׁתֶּם; in Hif. *a* instead of *e* before gutt. פ': וְהַחֲרַמְתָּ, but rarely without the addition of a consonantal syllable at the end, וְהַאֲזִין; further from ע"ו: וַהֲקִמֹתִי. Sometimes the inserted vowel, § 197, drops off: וְצַרְתִּי Ex. 23. 22, Qal from צרר, וּנְמַלְתֶּם Nif. from מלל. Even וְשַׁבְתִּי ψ 23. 6 from יָשַׁב.

3. *The relatively progressive voluntative* presents the will § 235. and purpose to attain something as the sequence or design of a presupposition, answering to our *in order that*, the Latin *ut* with the conjunctive. But when the particle is prefixed to the voluntative it is just the simple *ve*—; and this combination is found usually after an imperative preceding: הֶרֶף וַאֲדַבֵּרָה *let be that I may speak!* but any other sentence containing the idea of design may precede, thus even: *It is good* וְיָחִיל *that he wait*, ϑρ. 1. 19; 3. 26; Ez. 1. 17; Lev. 15. 24; 26. 43. — And as the imperative differs only in intensity from the voluntative, a *progressive imperative* also is possible, whenever the second person is used: *that he may pray for thee* וֶחְיֵה *and*

thou as I desire by that means *livest*, Gen. 20, 7; Ruth 1, 9; Job 11. 6.

The form וְאַעְשִׁר *that I may be rich* is remarkable, Hif. § 73.

3) Infinitive construct and absolute.

§ 239. The infinitive presents the naked idea of the verb-stem without reference to person and time, and on that account contrasts with all personal, tense, and modal forms of the verb, asalso with the participle, which primarily presents a person to whom an action belongs and with whom it tarries. In Hebrew also the infinitive expresses the verbal meaning to a great degree stiffly, with no pliability, so that it cannot properly represent a complete substantive and, e. g., assume the article: the usage of the language, especially the poetical, endows only a few simple infinitives with this power, as דַּעַת *knowledge*, also with a verbal construction הַדַּעַת אוֹתִי τὸ ἐμὲ εἰδέναι Jer. 22. 16; elsewhere it is rarely found with the article. Still it is not in Hebrew so contracted and limited in its application as in Latin; it is found in various constructions, divides itself even by change of form into two different kinds:

§ 237. 1. The infinitive is treated as a word capable of change and construction according to the combination of the words, and submits as a noun to the constructions of nouns: in this case it is in its primary character, and remains in its original form. This is met with

1) after the *stat. constr.* of a noun or a preposition: בְּיוֹם עֲשׂוֹת אֱלֹהִים «*on the day of the making God*» i. e. when God made man, בְּדַבֵּר *in speaking*—, לְדַבֵּר *to speak*. If it is wished to indicate the time definitely, the sentence might be so arranged that the finite verb could be used; still the infinitive construction is in this case always more natural.

2) If the infinitive after the manner of an accusative explains the reference of the preceding verb: יָדַעְתִּי דַּבֵּר *novi loqui*, מִהֵר בֹּא *he hasted to come*, or also

3) may take the place of the subject of the sentence: לֹא טוֹב הֱיוֹת הָאָדָם «*not good* is *the being i. e.* that *the man* should be alone.»

When in these cases that which would be the subject with a finite verb cannot well be dispensed with, it is subordinated to this infinitive in the construct state, as עֲשׂוֹת אֱלֹהִים and הֱיוֹת הָאָדָם in the preceding examples. But when the infin. neither stands in this way before a more complete although disconnected sentence, nor depends on a preceding *st. c.*, in which cases it presents the verbal idea either more briefly and more dependently or more disconnectedly, it then frequently subordinates itself to the preposition לְ־, as חָדַל לָצֵאת *he ceased to go out.* And this introduction of the inf. with *to* has become generally (as in modern languages) extremely prevalent; it is like a subordinate species of this inf., or like a special verbal mood in addition to the others, §§ 243—45. New idioms also have arisen from it: *it is not to be done*, i. e., one cannot or may not do something, even in the narration of what is past, Judg 1. 19, *and it is to be done*, i. e., one must or ought to do it, ψ 32. 9; 49. 15.

Now when the inf. in the course of a sentence is joined, § 238.
or at least according to the connexion can be joined with a preceding or a following noun, we have the inf. *construct*, inasmuch as it allows itself to be construed as a noun. Its form remains nearer to that of the verb, and arises from the imperfects of the different stems, acc. § 150, compared with §§ 138—142: —

1) Qal כְּתֹב; half-passive שְׁכַב, שְׁלוֹ; the feminine ending is very frequent in half-passives and designedly expressive, elsewhere rare: אַהֲבָה *to love*, שִׂנְאָה *to hate*, יִרְאָה *to fear*, זִקְנָה *to grow old* § 129 sq., מָשְׁחָה *to anoint.* From gutt. ל׳: שְׁמֹעַ, שְׁלֹחַ, קְרֹא, with the imperf. יִשְׁמַע § 138, since in so short a word the inf. as noun prefers somewhat stronger vowels, § 145, while in the imperat. this *o* is very rarely audible: טְבֹחַ Gen. 43. 16. Likewise from gutt. ע׳: מְעֹל.

From ע״ו: קוּם, אוֹר, שִׂים, still there is here also at times this longer ô: נוֹחַ, Num. 11, 25, with יָנוּחַ; from ע״ע: סֹב, מַר, שַׁךְ, sometimes סְבֹב.

From פ״ו, because the first radical is dropped, acc. § 228, always with the fem. ending: רְדָה Gen. 46. 3, elsewhere always with the pretone לֵדָה, דֵּעָה, or rather in the *st. c.* רֶדֶת, דַּעַת

and לֶדֶת or instead לֵת, acc. § 80. — Likewise from פ"נ acc. § 139: גֶּשֶׁת, תֵּת acc. § 79 always from תֵּתֵּן; גַּעַת, שְׂאֵת; also קַחַת from לָקַח; yet the full form נְתֹן also occurs, and is always used if the imperf. still retains *o* נְגֹף.

The roots which can in this way drop their first radical in the inf. often form their abstract substantives from these infinitives in such a manner that the inf. passes into the *st. absol.* (§ 150): עֵדָה *congregation*, עֵצָה *counsel*, שֵׁנָה *sleep*, from יעד, יעץ, ישׁן, or loses its feminine ending in poetry with the greatest lengthening of the vowel according to the new form § 153: דֵּעַ *knowledge* שִׂיא or שׂוֹא *exaltation*, root נָשָׂא,

2) In the remaining stems also the infinitive follows entirely the imperf., rarely augmented with the fem. ending: כַּתֵּב, שַׁלַּח Pi-el, very rarely as שַׁלֶּכֶת fem. Is. 6, 13; — הַכְתִּיב Hif., from ע"ע הָדֵק or (yet very rarely) הָדֵק, acc. § 112, Hif. of דַּק; from פ"ו הוֹלִיד or הוּלֶּדֶת fem. Hof. acc. § 117; — הֻכַּבֵּס passive from Hithp., § 132, with full passive vowels, comp. § 132.

Yet Hif. and Pi. sometimes retain the *i* of the perf. at the beginning, if the inf. is neither subject nor object, nor depends on a short preposition like לְ־, בְּ־, כְּ־, but assimilating more to the finite verb is subordinated to a preceding noun or a longer prepos.: עַד הִשְׁמִיד *until destruction*, i. e. until it be destroyed —, Lev .14. 43, 46, 48; Num. 21. 35; Deut. 7. 24; 28. 48, 55; Josh. 11. 14; 1 Chron. 8. 8: Jer. 31. 32; 50. 34; 51. 33.

3) The ל"ה retain only very rarely the *e* at the end, and then, acc. § 213. 3, as *ē*: הָיֹה, הַעֲוֵה Hif., חַכֵּי Pi. written for חַכֵּה Hos. 6. 9: the *o* from the active Qal is more frequent in these verbs as well in Qal as in all the other stems: רְאֹה or רְאוֹ Qal, הֵרָאֹה Nif.; and this form has further mostly assumed the fem. ending ת־ (on account of its greater facilities for the suspension of suffixes, § 256. 3): רְאוֹת or רְאֹת Qal, הִגָּלוֹת Nif., הַגְלֹת Hif.

The last form is followed not only by the ל"א very frequently, but also by some other weak stems; the ע"ע especially assume in Qal at times *ôth* with *a* preceding: חֲנוֹת, זַמּוֹת, and in this respect uncertain רַד (active, *to cast down*) Is. 45. 1.

§ 239. In addition to these infinitive forms the language expresses their meaning by means of other abstract nouns also, generally in Qal, as לְיֵשַׁע *to help* Hab. 3. 13; מַסַּע *to draw*, root נָסַע,

and this contrary to § 160 with a short vowel; more rarely in the derived stems.

2. The infinitive as *inf. absolute* is more inflexible and appears more disconnectedly in a sentence, sometimes as a pure exclamation, as הָלוֹךְ *to go!* by which means also a peculiar kind of objective command is formed, Latin *eundum est* § 203; sometimes as a more complete explanation of the chief verb by means of additional remarks, or as a second, brief summary of the same verb, instances in which the gerund in *-ndo* might be used in Latin; very rarely merely as a subject or object, and then always without a preposition and other nominal constructions, Is. 7. 15 sq.; 42. 24; ϑρ. 3. 45. This inf. is never construed in a sentence as a noun, but has the full force of its verb, which it represents only more disconnectedly. In form therefore it originates from the foregoing *inf. constr.*, of which it is only another stronger and more independent species; it is distinguished from the inf. construct by its fuller vowels and greater regularity. § 240.

1) Qal: כָּתֹב or כָּתוֹב with the pretone and long *ô*, which appears in the half-passive verb also: גָּדוֹל. From ל"ה: רָאֹה, rarely with the retention of the feminine ת—: שָׁתוֹת. From ע"ו: קוֹם, from ע"ע: סֹב or oftener סָבֹב. The פ"ו and other stems with shortened first syllable present the full root again: יָלֹד, לָקוֹחַ, נָתוֹן.

2) In the remaining stems also this *ô* seeks entrance: יַסֹּר or יַסֵּר, כַּלֵּה or קַוֵּה Pi. Only Hif. never assumes it, but changes its *î*, acc. § 156, into the shorter *ē*: הַכְתֵּב, הַפְקֵד, whilst this *ē* appears in Hof. also:* הֻגֵּד, root נגד.

3) Nif. can also take a new form with shorter vowels (or from the perf.), as נִכְתֹּב, נִגְלֹה; yet this is found primarily only if the inf. stands before the perf. of the same stem; as also נִאֵץ *Pi.* in such a position 2 Sam. 12. 14.

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* But from an entirely different cause, that is because then through the strengthening, the *i—e*, which originally distinguishes the last syllable of the passive after the foregoing *u—o*, actually appears, as elsewhere only in trisyllabic passives, §§ 132, 238. 2.

An other noun takes the place of the inf. but very rarely: מְשׂוֹשׂ *rejoice*, root שׂוּשׂ, Is. 8. 6.

Notwithstanding the inflexibility belonging to this infinitive, certain words having this origin, after they have become adverbs, have again become flexible and have been used in every construction to which a stem-word is liable. So especially הַרְבֵּה *multum* or rather πλέον, and then for this very word the inf. absol. הַרְבֵּה is formed afresh.

3. DEPENDENT PARTICLES.

1) Prefixes.

§ 241. Many little words in themselves too dependent and weak to stand alone are supported as prefixes to other more substantive and stronger words: the article הַ, § 181, the prepositions and conjunctions, §§ 217, 222, the interrogative and negative particles; possibly also the smaller interjections, as אִי־לוֹ *woe to him!* acc. § 101, Ecc. 4. 10. If a negation though standing alone is intelligible at least as an answer, as לֹא *not!* (i. e. No!), still the remaining particles have become wholly dependent and inseparable, and are, if shortened to a single full (i. e., still spoken with a full vowel) or imperfect (i. e., vowelless) sound, in writing always connected with the following word.

§ 242. The prep. מִן § 217 *a*, always assimilates its *-n* to the consonant: מִכֹּל, but retains the short vowel only sometimes, acc. § 69, before the hardest guttural ח: מִחוּץ, מֵחָסֵם, and sometimes allows its *-n* to vanish without any trace if the following consonant has only a Sh'va: מְצִּיר, מִרְדֹף, מִהְיוֹת from the inf. הֱיוֹת just as יִהְיֶה § 138. 1.

§ 243. The three prepositions בְּ, לְ, כְּ and the copula וְ retain

1) their Sh'va before a consonant with a full vowel, but the וְ becomes the full vowel וּ before a labial, acc. § 53, וּ, וּמֶלֶךְ. However, in favourable instances all assume the *a* of the pretone before a word having *the tone in the first syllable*, that is

a) on account of the fuller tone, if such a word is more closely connected with a preceding one of a similar meaning,

so that the two together make up a small member of a sentence: דּוֹר וָדֹר *generation and generation*, וְקֹר וָחוֹם *and cold and heat* Gen. 8. 22; more rarely if the word stands before a greater pause without this connexion.

b) The three prepositions have generally *a* before the short pronouns זֶה and אֵלֶּה, §. 183: לָזֶה, בָּאֵלֶּה, before זֹאת when they are closely connected in sense: כָּזֹאת *such* (a thing), לָזֹאת *therefore*; with מָה, § 182, they are more closely joined by means of reduplication of the liquid; בַּמָּה *wherewith?* כַּמָּה *how much?* and the most frequent לָמָּה *for what?* has then even left the final syllable toneless, although לָמָה is often found before a guttural at the beginning of a following word.

c) In certain combinations, where in sense it assimilates to an almost inseparable letter, לְ has a fuller vowel: in the adverbs לָכֵן *therefore*, לָנֶצַח and לָעַד *to eternity*, *forever*; further when joined to the inf., acc. § 237; לָתֵת *to give*, לָלֶכֶת *to go*, לָשֵׂאת *to bear*, in which case also שֵׂאת is further shortened from שְׂאֵת, acc. § 73; on the contrary, לָבוֹא *to come* when it denotes as a compound preposition merely our *towards*, Latin *versus*, and short also with other infinitives when they are connected with a following noun, as in the construct state.

The three prepositions displace the aspirate of the article, § 244. on account of their closer conjunction, especially in the older writers: לָבֵן, לְחָכָם, for לְהָבֵן, לְהֶחָכָם; but often כְּהַיּוֹם *as to-day*, since כְּ easily partakes of an adverbial character. — The ה added to the root in the infs. of Hif., Nif. and Hithp. on the other hand rarely falls away after בְּ, more frequently after לְ: לַחֲטִיא for לְהַחֲ׳ Hif. comp. § 192.

2) Before a consonant without a full vowel they assume *i*, § 245. acc. § 24, in which case only לְ before the inf. forms a close-compound syllable: לִכְתֹּב, בִּכְתֹב, בִּרְנַת; but וְ resolves itself into its own natural vowel, acc. 1): וּכְתֹב. But if the word begins with יְ so that this letter can become forthwith a pure vowel *i*, acc. § 42, וְ also retains its consonantal force before it: בִּידֵי, וִיהִי; but if it begins with a guttural, and therefore, acc. § 59, with a rapid vowel, the vowel of each of the four prefixes becomes the same as that of the rapid vowel, e. g., לְ or וְ before עֲבָדִים, אֱמֶת, חֳלִי becomes לַעֲבָדִים, וֶאֱמֶת, לָחֳלִי; close-com-

pound syllables are met with here also merely in the inf. with לְ: לַחְטֹב, לֶאְסֹר, even לְהַשּׁוֹת inf. Hif. contr. from לְהַשְׁאוֹת, root שָׁאָה, acc. § 73, and לִיסּוֹד inf. Qal from יָסַד, acc. § 114.

Words like בְּעָיִם from עָיִם, § 153, וִהְיִיתֶם, וִחְיוּ (*and live ye!*) וֶחְיֵה (*and live thou!*) find their explanation from § 65; בְּהָשַׁמָּה, Lev. 26. 43, inf. Hof. with fem. ending, root שַׁם, where the *o* has pushed itself under the prefix, is explained from §§ 112, 131.

In certain common words א surrenders entirely its guttural force: בֵּאלֹהִים *in God*, לֵאלֹהִים *to God*, therefore also in the counter-tone וַאדֹנָי (*and the Lord*) acc. § 75; לֵאמֹר *to say*, acc. § 75, is used just as an adverb to introduce a discourse, Latin *scilicet*.

2) Suffixes.

§ 246. Little words that depend on words behind them for support seek a substantive word on which to lean. But the Hebrew has not many of these. To them belongs נָא־, lit. *now*, as a particle expressing entreaty, as *quaeso* or *-dum*, Germ. *doch*, our *now*; on the other hand the composite אָנָּא *oh now!* from אָה *oh!*, § 101, stands at the commencement of an entreaty. Also אֵפוֹא *then*, used in animated questions and impatient demands, generally depends on a word behind it: דְּעוּ אֵפוֹ *know then!*

But beside these, only the personal pronouns, when they are subordinated by the meaning, depend as unsubstantive particles reflexively on other words; and they have coalesced into one word with the principal word (wherefore usually they only are called *suffixes*): and since the language used in this instance at least the facilities these particles presented for distinguishing certain differences of dependence and independence in a sentence, peculiar forms have established themselves here from the earliest times, which in their sphere retain more faithfully much that elsewhere in the language is well nigh lost.

§ 247. The suffix when attached to the verb denotes, acc. § 207, the accusative of the corresponding personal pronoun; but two accusatives governed by one verb, § 122, cannot in Hebrew be appended as suffixes to the same verb; and the

suffix cannot refer to the person that is the subject of the verb. On the other hand, the suffix when attached to a noun denotes, acc. § 211, our genitive of the corresponding personal pronoun, instead of which we can also use pronominal adjectives (so called possessive pronouns): אָבִי *pater mei* = *meus.*

The pronoun is generally affixed in both cases in the same way, but to the noun as a rule somewhat more closely and more concisely, inasmuch as the connexion of the construct state generally is closer than that of the accusative. In the annexation it essentially retains always the tone of the whole word (quite unlike § 193), and is never annexed immediately, but properly by means of a union-vowel (a)-*e*-(i), § 250, to the final consonant of the word: if a suffix gradually loses the tone, the tone in the next place withdraws to the union-vowel and accents that: ֵ֫נוּ—, and if the word ends with a strong immoveable vowel, this vowel, acc. § 45, displaces the accented or unaccented union-vowel and itself receives the tone, save that suffixes which remain firmly a closed syllable do not lose the tone even then. Accordingly the suffixes take the following forms:

1) In the *third* pers. the masc. sing.: ָ֫הוּ—, in the noun rarely ֵ֫הוּ—, usually contracted, acc. § 43, into ֹה—, or oftener written ו—; but contraction is not possible in the coincidence of *-i-hu*, which can be shortened only by the expulsion of the breathing into *-iv*, nor in the coincidence of *-u-hu*, which on the ground of audibleness cannot be shortened. The fem. sing.: ָהּ— constantly written so for *áha*, sometimes ָה— without Mappiq, i. e., with softening of the guttural; in the verb fuller also ָ֫הָ—. The masc. plur ֵהֶם— in pause, usually contracted into ָם—; also in poetry ָ֫מוֹ—, acc. § 184; after *î* or *û* merely *-m*, § 45. The fem. plur. rarely either accented ֵהֶ֫ן— or ֵהֶ֫נָה— (in pause 1 Kings 7. 37): usually contracted into ָנָה— or ֶ֫נָה—, mostly frequently shorter ָן—.

2) In the *second* person the suffix is always כ for ת, § 184, serving to distinguish clearly the subordinate pronoun from the substantive one. From this the masc. sing.: ְךָ— with Sh'va instead of a union-vowel, more rarely written ְכָה—; it has the tone, though under certain conditions it loses it; in pause, e. g., ֶ֫ךָ—, once ָ֫כָה—, Ex. 29. 35, and then also ָךְ— especially with particles: בָּךְ (*in thee*), לָךְ (*to thee*). The fem. sing.: ֵכִי—, but this ful-

ler form is Aramaic rather, and usually ֵךְ, in pause sometimes longer ָךְ. The plur. masc. and fem., ְכֶם, ְכֶן, rarely ְכֶנָה, constantly with the tone: here the union-vowel is compressed into the weakest germ of a vowel.

3) In the *first* person the sing. is ִנִי or ֵנִי, fully retained in the verb only, in the noun always shortened to ִי; the plur. ָנוּ (with a noun only in pause) and ֵנוּ.

Accordingly these three distinctions must be observed: 1) Suffixes which begin without a full vowel, that is ְךָ, ְכֶם, ְכֶן: with a guttural the Sh'wa changes into the rapid vowel, acc. § 59, as שִׁפְעֲךָ, נְבִיאֲכֶם. — 2) The heavy suffixes ְכֶם, ְכֶן (and as often as they occur ֵהֶם, ֵהֶן), which can never lose the tone; — 3) the constantly toneless, ִנִי and ָנוּ or ֵנִי and ֵנוּ.

The verb with suffixes.

§ 248. 1. When the suffixes come into conjunction with the persons of the verb, the ending ָה of the fem. sing. of the third pers. perf. assumes its harder form *-ăth*, acc. § 173, yet the *a* seeks to retain the tone and to draw the *th* only to itself, as if this were a kind of vowel-ending: hence the suffixes *-âm* and *ekh* become toneless: כְּתָבָתַם, כְּתָבַתֶךְ; similarly ַתְהוּ or ַתּוּ, § 79: also for כְּתָבַתְךָ often in pause especially כְּתָבָתֶךְ. — The person-endings closing with consonants are diminished before suffixes to vowel-endings, especially is the ending of the second plur. perf. תֶם— diminished to תוּ—, and the fem. תֶן— likewise, acc. § 177; also ְתְּ— of the second fem. sing. perf. often returns to תִי; and the ending נָה— of the second and third fem. plur. is here lost, and instead of it the ending of the masc. וּ is used.

§ 249. The difference of vowels in the two tense-forms strives to establish itself here also, since

a) For the union-vowel of the perf., if an accented vowel is required for that purpose, *a* remains, but in the imperf. the vowel is changed to *e*, just as these vowels are changed for the same object in the final syllable of the ל״ה, § 142; and since

b) in the same way the suffix ָם and ָן of the third pers. plur. in the imperf. often changes to ֵם and ֵן, and reversely

the suffix ךְ of the second pers. fem. sing. in the perf. change into ךָ. The imperative follows the imperfect here as everywhere.

The vowel which is here briefly called the *union-vowel*, was originally when before the suffixes of the noun the vowel of the *stat. constr.*, § 211, when before the suffixes of the verb the vowel of an accusative sign, in its full form *en*, related to the אֵת, § 207. A clearer trace of this *n* has been retained: where the *n* can stand before the suffix in the tone it often appears closely interlaced with it: hence in the first per. sing. ֶנִּי or oftener ֶנִּי, plur. ֶנּוּ; in the third sing. masc. and fem. ֶנּוּ and ֶנָּה, acc. § 33, for ֶנּוּ, ֶנָּה, and this again, acc. § 79, contracted from ֶנְהוּ, ֶנְהָ; in the second pers. masc. ֶךָּ from ֶנְךָ. Still these forms are met with almost alone in the imper., which prefers lengthened sounds, and in this mainly only in the indicative mood (less in the forms described in §§ 223—35), and indeed then most frequently only in pause.

But poets, loving more sonorous forms, use not only the suffixes uncontracted: יְכַבְּדָנְנִי (pause) *he will honour me,* יְבָרֲכֶנְהוּ *he will bless him,* and load the toneless suffixes with this *n* attaching it to the vowel-endings of the persons of the verb: יְשָׁרְתוּנֶךְ *they will serve thee* (fem.), תְּדַכְּאוּנַנִי *ye break me in pieces*, but insert the *n* even before the constantly accented suffix -*ô* (from *áhu*): יִלְכְּדֻנוֹ *they will catch him*, קָבְנוֹ, imper. Qal, *curse him* from a ע"ע קב.

2. Since a new accented syllable arises through the suffixes, § 251. or at least a previously unaccented syllable becomes accented, the verb as to its vowels suffers the following changes, in addition to the effects of the general laws, which produced similar results in § 199 sq.

1) In the perf. Qal the stem-vowel remains before the full and strong syllable of the suffixes acc. § 87—89, and becomes long indeed in a simple syllable, whilst the pretone vowel disappears: כְּתָבַנִי, אֲהֵבוֹ, also כְּתָבְךָ, but compressed before the heavy suffix: כְּתַבְכֶם.

2) In the other perfects and in all imperfects before the Sh'va of the ךָ— *a* remains in a simple syllable, but rarely *e* and never *o*: אֶשְׁאָלְךָ; תְּכַבֵּדְךָ, יַגֶּדְךָ (Vol. Hif.), also still shorter יְאַמִּצְךָ, בֵּרַכְךָ Pi-el perf., but יְבָרֶכְךָ imperf.; יִכְתָּבְךָ; on the contrary אֶשְׁאַלְכֶם; therefore before gutt. ל׳: אֶשְׁלָחֲךָ, אֲשַׁלֵּחֲךָ, אֲשַׁלַּחֲכֶם; from ע"ע

without dissolving the close mass of double-consonants: יְסֻבְּךָ from יָסֹב.

In a remarkable way the *o* of the last syllable of the imperf. Qal, either displaced or disturbed, at times projects itself towards the beginning of the word: תָּעָבְדֵם (*thou wilt serve them*) from תַּעֲבֹד Ex. 20. 5; 23. 24; Deut. 5. 9; 13. 3; יְחָבְרְךָ (*he has thee for a friend*) from יַחְבֹּר ψ 94. 20, even יְחָנְךָ (*may he be gracious to thee*) from יָחֹן, root חנן.

3) The imper. Qal constantly projects the *o* to the first radical: כָּתְבֵם from כְּתֹב, חָבְלֵהוּ on account of the guttural, from חֲבֹל; on the other hand *a* is retained, acc. § 87, in its place as pretone: שְׁמָעֵנִי, אֱהָבֶהָ, also שָׂאֵהוּ, קָחֶנּוּ, acc. § 227, but תְּנֵהוּ from תֵּן.

§ 252. The ל״ה can here also, as in § 195, wholly lose their final letter, since every suffix begins with at least a Sh'va, as צַוֵּנִי, צַוְּךָ, צַוֵּם from the perf. Piel צִוָּה; in the first pers. sing. imperf. Piel אֲכַלְךָ Ex. 33. 3, *e* has taken the place of *a* acc. § 115. Still not unfrequently the final vowel of the root also remains before the suffixes, and changes according to the difference of tense: עָנָךְ perf. Qal with the suffix of the second pers. masc. sing. (ָךְ abbreviated from ְךָ), תְּחַיֵּינִי imperf. Piel, הַכֵּינִי imper. Hif.; יֶאֱתָיֵנִי imperf. Qal according to the poetic form § 194. — The third pers. fem. sing. perf. גָּלְתָה always appends the suffixes to the simple ending: גְּלָתְנִי.

§ 253. The suffix is rarely appended toneless to a guttural as to a vowel-ending: בַּצְּעֵם *break them!* imper. Qal; קָחֶם־נָא *take them now!* — In אֲרַיְּוֵךְ *I would water thee!* (fem.) from Pi-el רִיָּה the *á* of the vol., § 228, which otherwise is entirely wanting here, shows itself, so that ו separates the two vowels.

The noun with suffixes.

§ 254. The noun stands before the suffix properly in the *stat. constr.*: yet since it constantly forms with the suffix but one word, it can also, as far as the laws of the tone permit this, return to the fuller pronunciation which is peculiar to the *stat. abs.* before the externally similar endings for gender and number, §§ 177, 185 sq., and also here and there elsewhere allows a somewhat fuller pronunciation, § 260.

§ 255. 1. *Of the nouns without endings for gender or number*

1) the simple ones of the first form return to their original state: מַלְכּוֹ, מַלְכְּךָ, yet instead of *ĭ* the *ĕ* of the words without suf-

fixes remains somewhat more frequently here, especially of ל״ה and before mere Sh'va: שֶׁבְיְךָ, יֶשְׁעֲךָ, קֶצְפְּךָ, and the *o* is just here often firmer, acc. § 23 ad fin.: סֻבֳּלוֹ, קָטְנִי *qót°nî* or קָטְנִּי *qótonni* (*my little finger*) and קָטָבְךָ *qótobkhá* from סֹבֶל, קֹטֶן, קֶטֶב. From בֶּגֶד *garment* בִּגְדוֹ on account of the palatal ג, related to the gutturals, without *Dag. lene:* from פֹּעַל: פָּעֳלוֹ or פֹּעֲלוֹ, acc. § 60. From מָוֶת: מוֹתוֹ, מוֹתְךָ; from צַיִר: צִירוֹ, but acc. § 89. 1 often also like שִׁיתוֹ, עִירֹה. From עַם, צַר (for צָר § 33) כֹּל: עַמּוֹ, צָרוֹ, כֻּלּוֹ; אֶשְׁכֶם (*your fire*) חָקְךָ (*thy law*) from אֵשׁ, חֹק, but also אִשְּׁכֶם, כֻּלְּכֶם; noteworthy הַרְרָם and צִלְלוֹ from הַר *mountain*, צֵל *shadow*, comp. § 112. From בֵּן, שֵׁם S. 146: בְּנוֹ, שְׁמוֹ, שִׁמְךָ, in pause שְׁמֶךָ.

2) From nouns of the second form which push forward the tone-vowel in the *st. c.*, § 213: צַלְעוֹ, עַנְפְּכֶם from צֵלָע, עָנָף. The rest of this form as well as all with a firm first syllable treat the last vowel as it is treated before the plural endings, § 187 sq.; before the suffixes with Sh'va: דְּבַרְכֶם, דְּבָרְךָ and מוֹצָאֲךָ, מוֹצַאֲכֶם from דָּבָר, מוֹצָא, on the other hand, זְקֵנְךָ, זְקַנְכֶם from זָקֵן, גַּדֶּלְךָ, גַּדֶּלְכֶם from the inf. Piel גַּדֵּל, כֹּתְבְךָ, כֹּתַבְכֶם and שֹׁלַחֲךָ, שֹׁלַחֲכֶם or also מִזְבַּחֲךָ, and account of gutt. 'ע אֹהַבְךָ, from כּוֹתֵב, שֹׁלֵחַ, מִזְבֵּחַ, אֹהֵב; yet acc. § 195, *ă* is also possible with the inf.: בּוֹשַׁסְכֶם Amos 5. 11, § 49. From יָד, דָּם § 149 *ad fin.*: יָדוֹ, יָדְךָ, דָּמוֹ, but יֶדְכֶם, דִּמְכֶם *ĭ* instead of *ă* acc. § 115.

3) The nouns with a vowelless first radical can promote the short or merely tone-long vowel of the second radical to the first: דֻּבְשׁוֹ, שִׁכְמוֹ, from דְּבַשׁ, שְׁכֶם, acc. § 147; further the inf. Qal שָׁכְבָה from שְׁכַב, כָּתְבוֹ from כְּתֹב, although the *o* is often lost in gutt. 'ל: בִּקְעָם, מַחְאֲךָ from בְּקֹעַ, מְחֹא. Before the Sh'va the short vowel can remain in its place or move forward, whence *o* sometimes appears reduplicated: חֲנַנְכֶם, עָמְדְךָ, מָשְׁחֲךָ from חֲנֹן, עֲמֹד, מְשֹׁחַ, שָׁמְעֲךָ and with ל״א: מֹצַאֲכֶם, acc. § 63, from שְׁמֹעַ, מְצֹא, קָרָבְכֶם *qórob'kem*, מָאָסְכֶם from קְרֹב, מְאֹס. This rarely occurs in an inf. Hif. from ע״ע: הֲפִרְכֶם from הָפֵר, root פרר.

With the vowel termination § 256.

1) of the word פִּי, § 213, and the names of kindred אֲבִי, § 211, this *î* coalesces with the *î* of the suffix of the first pers. sing.: פִּי, אָבִי, swallows up the vowel or Sh'va with which may suffixes begin: פִּינוּ, פִּיךָ, פִּיךְ, unites itself with the suffix of the

third pers., the ה of which can remain, by means of this: פִּיהֶם, פִּיהָ, פִּיהוּ or פִּיו (*his mouth*) and almost always אָבִיו (*his father*). — From שְׁבִי, פְּרִי, § 146, in addition to שֶׁבְיְכֶם, פִּרְיָם also שִׁבְיְכֶם, פִּרְיהֶם is allowable.

2) The ending *é* of the ל״ה may be displaced as in the verb, § 252: גֹּלִי, גָּלְךָ from גֹּלֶה, is retained however especially in the substantive and before the longer suffixes still more frequently than in the verb, but then closely coincides externally with the ending of the plur. before suffixes, § 258: מַרְאֵיהֶם (*their form*), מִקְנֵיכֶם (*your cattle*), מַעֲשֶׂיךָ (*thy work*) from מַרְאֶה, מִקְנֶה, מַעֲשֶׂה; elsewhere also ֵ֫הוּ and ֵ֫הָ is frequently retained: רֵעֵהוּ (*his friend*) from רֵעַ, § 146; similarly מִקְרָאֶהָ, Is. 4. 5. From שֶׂה, § 146; שֵׂיֵהוּ or שֵׂיו; on the contrary, דֵּיו (*his sufficiency*) from דֵּי.

3) עֲשֹׂהוּ once Ex. 18. 18 from the old inf. עֲשֹׂה, § 238, for עֲשׂתוֹ (*to do it*).

§ 257. 2. To ַ֫ת of the *st. c.* of the fem. sing. the suffix is appended so that *a* remains before it as pretone (when this is possible): מַלְכָּתוֹ, מַלְכָּתְךָ, מַלְכַּתְכֶם. The feminines which have toneless ת in the *st. c.*, § 211, append the suffix as to a noun of the first form; and if in that case *é—ĕ* is already very frequent in the *st. abs.*, this *é* is treated entirely as in מֶלֶךְ, i. e., sometimes *a* and sometimes *i* can appear before these accented affixes, apart from their origin: יְבִמְתּוֹ (*his sister-in-law*) from the masc. יָבָם, אֹיַבְתּוֹ (*his enemy*) from the masc. אֹיֵב, fem. יְבֶמֶת, אֹיֶבֶת; *a* on the other hand remains constantly if it rarely becomes *é—ĕ* in the *st. abs.*: מַמְלַכְתּוֹ from מַמְלָכָה rarely מַמְלֶכֶת in *st. abs.*, *e* remains from the stem כְּתַב; § 149: שְׁכֶנְתּוֹ and in the inf. Pi-el: צַדֶּקְתֵּךְ, also in לֶכְתּוֹ (*his going*) inf. Qal from הָלַךְ; and *i* remains if an *í* in the masc. answers to it: גְּבִרְתּוֹ § 187. Those in *ĕ́—ĕ* always show *i* or *e*, those in *ŏ́—ĕ* which have an original *u* often show this *u*: אִשְׁתִּי, קְטָרְתּוֹ, נְחֻשְׁתּוֹ, from אֵשֶׁת, קְטֹרֶת, נְחֹשֶׁת. From בַּת, § 186. 1: בִּתּוֹ, בִּתְּךָ; from אָמָה §§ 68, 166, 179: אֲמָתוֹ.

§ 258. 3. The vowel termination *-ae* of the st. c. plur. and du. combines, acc. § 43, the *-í* of the suffix of the first sing. with itself, forming *ái*, likewise the ֵךְ of the second fem. sing., forming ַ֫יִךְ (Aramaic ַ֫יְכִי): לְבוּשַׁי, לְבוּשַׁיִךְ, elsewhere swallows up the vowel or Sh'va with which a suffix begins: לְבוּשֵׁינוּ, לְבוּשֵׁיכֶם, and

connects itself with the suffix of the third pers., the ה of which can remain, by means of this: לְבוּשֵׁיהֶם, לְבוּשֵׁיהוּ, but in the masc. sing. of this person usually so expels the aspirate that *-âv* is spoken instead of *aev*, acc. § 43: לְבוּשָׁיו*, and shortens the accented *ae* to *é* before ־ֶךָ and ־ֶהָ (since these acc. § 247 are toneless ־ֶךָ־ֶהָ): לְבוּשֶׁךָ; although here the י of the pl. is usually retained in writing.

And since the majority of these suffixes append no entirely new accented syllable, the plur. before them has the same vowels as if the plural-ending *-îm* only were appended, §§ 186—9, whilst before the long suffixes through which the word becomes longer by an accented syllable, ־ֵיהֶם, ־ֵיהֶן, ־ֵיכֶם ־ֵיכֶן the vowels of the *st. c.* remain, as מְלָכִים so מְלָכֶיךָ, as מַלְכֵי so מַלְכֵיהֶם.

Only a word constantly used in the st. c. plur. like אַשְׁרֶיךָ *thy happiness! Happy art thou!*, acc. § 179, retains the vowels of the st. c. before the short suffix also.

The very much shortened מֵי st. c. from מַיִם *water*, § 178, is reduplicated before suffixes, acc. § 109: מֵימָיו, but is rarely מֵימֵי in the st. c. without a suffix.

4. In this same form the suffixes are appended to the plural-ending *-oth*, § 177: בְּנוֹתָיו, comp. § 211. 2, although with this ending the simpler forms ־ָם and ־ָן are often found for ־ֵיהֶם and ־ֵיהֶן. Sometimes this longer kind of suffix is transferred to the ending וּת of abstracts § 165, the ending *-ôth* of the infinitives from ל״ה, and the ending of the fem. sing. after כל, Num. 14. 33; Ez. 6. 8; ψ 9. 15. § 259.

In addition to the cases cited sometimes a tone-long vowel is retained before the endings of the plur. and sing. fem. and also of the plur. masc. and before the suffix even the lighter one, which does not remain in the simple *st. c.*; so נִבְלָתִי (*my corpse*) as well as נִבְלָתוֹ, יָפָתִי *my beautiful*, fem. from יָפָה *beautiful*, § 149; כְּתֹנֶת (*tunica*), § 155, pl. כֻּתֳּנוֹת has in the *st. c.* כְּתֹנֶת and כָּתְנוֹת, but before suffixes כֻּתָּנְתּוֹ, כָּתְנוֹתָם; most frequently with gutturals, as מֵעֵיהֶם from מֵעִים, *st. c.* מְעֵי (*viscera*), אָרְחֹתָיו (*his ways*), acc. § 60 for אֹרַח. § 260.

The participle and the infinitive may take the verbal suffixes in as far as they follow more closely the verb in sense, but as nouns strictly speaking the nominal suffixes also, as רֹאֵנִי *videns me* and רֹאִי; yet the nominal suffixes are necessary, to prevent any § 261.

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*) The Aramaic ־וֹהִי only ψ 116. 12.

ambiguity also, if they with the infinitive should denote the agent, as לְתִתִּי *to my giving*, i. e., that I give, לְמַעַן הַדִּיחִי אֶתְכֶם *on account of my driving you forth*, that I might drive etc. It is amongst later writers that this law begins to be neglected.

3) Combination of prefixed and affixed particles.

Particles with suffixes.

§ 262. However weak in itself a prefixed or a suffixed particle is, yet a firm word is formed by their reciprocal combination and conjunction, since the one supports the other; as אָנָּה *o now!* from the weak interjection אָה, § 101, and נָא—, § 246; אַל נָא *do not now!* § 320. But the frequent combination of particles which constantly require a complement immediately to follow them, with suffixes especially belongs here:

הִנֵּה Latin *en*, subordinates to itself the same suffixes, acc. § 206, which elsewhere with the verb denote the accusative: הִנּוֹ *en eum! he is there!* and has further this peculiarity that it more than usually enlivens the suffixes of the first person by accenting them: הִנְנִי, הִנְנוּ, but in pause הִנֶּנִּי, הִנֶּנּוּ.

The particles יֵשׁ־ *existence of—*, i. e., *there is*, אֵין־ *there is not—*, עוֹד־ *is yet—*, stand properly in the *st. c.*, acc. § 209. 3, and accordingly require, considered strictly as nouns, nominal suffixes, but since they very frequently serve as predicates, as a sort of incomplete verb, whilst at the same time they supply a subject, in this sense they often subordinate to themselves the longer form of the verbal suffixes, as verbs and the similarly used הִנֵּה, as אֵינֶנִּי *I am not*; אַיֵּה *where?* follows these, although for אַיָּם *where are they?* אַיֵּה הֵם can also be used. All these little words prefer even everywhere the fuller verbal suffixes with the insertion of the *n*, § 250: הִנֶּנּוּ, עוֹדֶנִּי, אֵינֶנּוּ, יֶשְׁנוֹ (*he is*), in pause הִנֶּךָּ, אַיֶּכָּה; also בְּעוֹדֶנִּי *as I am in duration—*, i. e., as long as I am—, on the other hand, בְּעוֹדִי *in my duration*, i.e., giving the perfect sense, »in my life«, מֵעוֹדִי *from my life*, i. e. all my life.

§ 263. Some longer prepositions also begin to assume the verbal suffixes, i. e., to subordinate instead of the genitive more carelessly

the accusative: תַּחְתֶּנָּה *under her*, תַּחְתַּנִי *sub me*, בַּעֲדֵנִי *around me.* This is universally the case with מִן, the very weak *-n* (§ 242) of which has assimilated to the inserted *-n*, § 250, before the lighter suffixes, but in such a way that the preposition is doubled before it: מִמֶּנִּי *from me*, מִמֶּנּוּ *from him*, whilst poets sacrifice this reduplication for a new extension of the prose form: מֶנְהוּ *from him*, or for a new form from the full מִן: מִנִּי *from me*, מִנֵּהוּ *from him*, in pause מִנִּי; all this of course does not concern the longer suffixes: מִכֶּם, מֵהֶם.

In the accusative particle אוֹת, § 207, the distinction between § 264.
the light and the heavy suffixes is so established that the original *ô* remains before the first: אוֹתִי, אֹתְךָ, but before the second is shortened to *e*, acc. § 38, whenever they begin with a consonant, as is the case also when the particle stands before another word: אֶתְהֶם (for which אוֹתָם is more frequent in prose), אֶתְכֶם. Since this shortened אֶת־ has become so like the preposition אֵת־ *with*, § 217 c, subsequently the form with *o* become prevalent for this preposition: אוֹתְךָ = אִתְּךָ.

Since the relative particle מוֹ (= מָה *quod*) can of itself ex- § 265.
press any relation of one noun to another, and poets also use בְּמוֹ and לְמוֹ for the short prepositions בְּ־ and לְ־, כְּמוֹ especially serves even in prose for כְּ־, § 221, before all lighter suffixes; poets have also כְּמוֹכֶם for כָּכֶם.

With particles the *a* of the pretone is also more frequent: בָּכֶם, כָּמוֹנִי, עִמָּהֶם (from עִם *with*, or otherwise longer vowels: לָהֶם (never לָם), often בָּהֶם as well as בָּם; and as union-vowel *a* is used so frequently for *e* that it occurs instead of *e* before ךְ— even, the second pers. fem. sing. (which is rarely found elsewhere, Ez. 25. 4): בָּךְ (*in thee* fem.) like לָנוּ; similarly כֻּלָּנוּ *all of us*, כֻּלְּךָ or כֻּלָּךְ. Besides, these particles shorten the ךָ— constantly in pause into ךְ—, as בָּךְ (*in thee* masc.), לָךְ, עִמָּךְ.

Traces of a plural in prepositions are found in אַחַר and § 266.
תַּחַת: אַחֲרֵי, תַּחְתֶּיךָ, אַחֲרָיו, etc., although תַּחְתָּם also occurs for תַּחְתֵּיהֶם.

בֵּין *between* is used in the plural only when its suffix also has a plural meaning: בֵּינִי וּבֵינֵיכֶם *between me and you.*

On the other hand, אֶל־, עַל־, עַד, § 217. b. d, for which the more original forms אֱלֵי, עֲלֵי, עֲדֵי are still found in poetry, assume the apparently plural suffixes only according to § 256. 2.

APPENDIX TO THE FORMATION OF THE NOUN.

THE NUMERALS.

§ 267. אֶחָד *one*, originally אַחַד (thence in an Aramaic form חַד, Ez. 33. 30) for which acc. § 59 אַחַד, which also often occurs still in continuous discourse, then with the final vowel lengthened אֶחָד, § 70; st. c. אַחַד; fem. אַחַת for אַחַדְתְּ acc. § 80, in pause אֶחָת.

The word has the force of an adjective, but like the other numerals, acc. § 209. 3, can be considered as an incomplete noun and so at least be subordinated even in the construct state to a preceding noun, as אֲרוֹן אֶחָד *an ark*, Lev. 24. 22; 2 Kings 12. 10; Is. 36. 9.

שְׁנַיִם *two*, fem. שְׁתַּיִם with the נ elided, § 79, (but מִשְּׁתֵי *from two*, Jud. 16. 28 without *Dag. lene* in the ת on account of the previous reduplication), *st. c.* שְׁנֵי, fem. שְׁתֵּי. The word can be construed as an adjective, but occurs more frequently in the *st. c.*, since it means properly a *pair*: שְׁנֵי לְאֻמִּים *two nations*, fem. שְׁתֵּי נָשִׁים *two women*; more closely connected with a definite noun it denotes our *both*: שְׁנֵינוּ *both of us*, שְׁנֵי הָעַמִּים *both nations*.

The numerals from 3—10 are primarily nouns of multitude, and therefore as collectives, § 179, have the ending of the fem. sing., and are construed in the *st. c.*: שְׁלֹשֶׁת בָּנִים *three sons*, lit. *trias filiorum;* but since they partake more and more of a merely adverbial character, and are placed before the chief word without any close connexion, as שְׁלֹשָׁה בָּנִים *three sons*, or may be placed after it even, as בָּנִים שְׁלֹשָׁה, in them

the distinction of gender follows this rule, that their primary form, *i. e.*, that with the feminine ending, is appropriated for the primary gender, *i. e.*, the masc., whilst, on the other hand, they may reject this ending for the *fem.*: שָׁלשׁ בָּנוֹת *three daughters*, although sometimes שְׁלשֶׁת בָּנוֹת also is found.

The list is:

	stat. abs.	stat. c.	stat. abs.	stat. c.
3	שְׁלשָׁה	שְׁלשֶׁת	שָׁלשׁ	שְׁלשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	—
5	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	—
7	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שְׁבַע
8	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	—
9	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
10	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	—

If one of these numbers even comes to be used quite independently as a neuter, the proper numeral serves for this purpose, acc. § 172, in the fem. or in the masc. also, Prov. 30. 18, 21.

The *tens* are expressed by the plural of the numbers from 3—10, without distinction of gender, or further formation: שְׁלשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70, שְׁמֹנִים 80, תִּשְׁעִים 90, but עֶשְׂרִים is used for 20.

מֵאָה 100, fem. from מֵאִיָה acc. § 186, *st. c.* מְאַת, dual מָאתַיִם 200, for מְאָי, § 73, plur. *st. abs.* and *c.* מֵאוֹת; שְׁלשׁ מֵאוֹת 300 etc. — אֶלֶף masc. 1000, dual אַלְפַּיִם 2000, plur. אֲלָפִים. — The fem. רְבָבָה, subsequently רִבּוֹ, § 165, came gradually to stand for 10,000.

In the construction of the *units* with the *tens*, according § 268.
to the simplest order, the former are placed first without an *and*, but then both words form a kind of inseparable compound (as *sedecim*, *quindecim*), in which the subordinate word, i. e., the ten, in a remarkable way follows the gender of the *unit*, that is, without feminine ending עָשָׂר after those units which, acc. § 267, in comformity with the sense are used as masc., but with a weak feminine ending עֶשְׂרֵה after those

which are used as in sense fem.; and since this compound numeral is inflexible, i. e., cannot stand in the construct state before another noun, such constructions arise as שְׁלֹשָׁה עָשָׂר בָּנִים 13 *sons*, שְׁלֹשׁ עֶשְׂרֵה בָּנוֹת 13 *daughters*. The units have constantly the *st. c.* when they have no ending; and the punctation is always שְׁנֵים עָשָׂר 12, masc., שְׁתֵּים עֶשְׂרֵה 12, fem. somewhat shorter with *-aem* (*ae*) for *-áim*. For the first member of אַחַד עָשָׂר 11, masc. and אַחַת עֶשְׂרֵה 11, fem., עַשְׁתֵּי, of uncertain origin, is also met with.

In the combination of the units and the tens from 20 upwards the smaller number can precede or follow, but *and* is always put between them; it is the same in the combination of the hundreds with lower numbers; but the thousands generally precede.

§ 269. Derived numeric words are especially the following:

1) The numeral adjectives, formed by the ending *-î*, § 164, but in 3—10 in such a way that the *î* of the adjective uniformly appears also in the preceding syllable: שְׁלִישִׁי *third*, רְבִיעִי *fourth*, חֲמִשִׁי or חֲמִישִׁי *fifth*, שִׁשִּׁי *sixth*, שְׁבִיעִי *seventh*, שְׁמִינִי *eighth*, תְּשִׁיעִי *ninth*, עֲשִׂירִי *tenth*; from שְׁנַיִם: שֵׁנִי, acc. § 115, *second*, plur. שֵׁנִים. — אֶחָד *unus* in enumerations from 1 upwards is clearly = *first* also: in other cases רִאשׁוֹן *foremost*, *first* is used. Numeral adjectives are not derived from the numbers higher than 10, so that the simple numerals must be used for them also, § 287.

2) The dual of the numerals 3—10 expresses *reduplication*, and thence manifoldness from unity, the force of our *fold*, אַרְבַּעְתָּיִם *fourfold*, *four-times*, that is, four-times together instead of once.

3) The word *time* (פַּעַם, רֶגֶל fem., of time also plur. עִתּוֹת and מֹנִים) is either added, as שָׁלֹשׁ רְגָלִים *three times*, *thrice*, or the numeral is used alone in the feminine, *i. e.*, the neuter: אַחַת *one time*, *once*, שְׁתַּיִם 2 *times*, *twice*, שֶׁבַע 7 *times*, מְאַת in the st. c. § 204. 2, or מֵאָה in pause, 100 *times*.

COMPOSITION.

Composition as it exists in the Indo-European languages § 270.
is sometimes met with in the few words which, according to the law of the incomplete nouns, § 209. 3, combining in this composition but at the same time with new meaning, are used as simple substantives or adjectives: בְּלִיַּעַל *not-high*, thence lowness, badness, ruin; in poetry בְּלִימָה *not-what*, i. e., *nothing*, Job 26. 7; לֹא אֵל the *not-god*, no-god, אַל־מָוֶת *immortality*. Of composition in the case of two equal words there is the example: *a sword* פִּיפִיּוֹת *of point-points*, i. e., of many points, where the plural ending embraces both compound nouns.

In another way two words may be joined together most closely both in sound and writing which are always connected in thought, § 268, especially in proper-names, as בִּנְיָמִין, lit. *Jamîn's son*, but this is an accidental coalescence. The great abbreviation of many such proper-names should be observed: יְחֶזְקֵאל from יְחַזֵּק אֵל (*strong is God*), מְשֶׁלֶמְיָה, or still shorter שֶׁלֶמְיָה, from מְשַׁלֵּם יָהּ (*Jahve rewardeth*); the name *Jahve* is abbreviated when it is the first member into יְהוֹ־ or יוֹ־, acc. § 72, when it is the last, into יָהוּ—, and this further into יָה— or יָה, as יוֹנָתָן and נְתַנְיָה.

There is further no proper composition if of two relative particles, which together form one idea, the smaller one comes gradually to stand first, as מִלְּבַד is used, Jos. 17. 5; 22. 29, as of equal meaning for לְבַד מִן *apart from—, besides—*.

Examples of one adjective explaining itself by an other (a kind of composition) are: לָבָן אֲדַמְדָּם *white-reddish*, which two words, however, stand both in the fem. Lev. 13. 19, and כַּבִּיר צַדִּיק *the Great-Righteous*, (i. e., God), Job. 34. 17).

THE PROPER NAMES OF THE OLD LANGUAGE.

The proper-names form a specially large class of nouns, which in § 271.
reference to their original meaning are in general still very clear in Hebrew, but present much that is peculiar, since many of them go back into far earlier times. We confine ourselves here to the names of men.

§ 272. 1. The oldest are many of them simple, as דָּן *Judge*, יָמִין *Dexter*. שׁוּעָל *Fox*, of men; רָחֵל *ewe*, בָּשְׂמַת, acc. § 173, *Jucunda*, of women; comp. § 162.

§ 273. Amongst the compound ones 1) very many are borrowed from *family* relations, as אֲבִינָדָב *Nadab's father*, אֲבִינֹעַם *No'am's father*, אֲחִינֹעַם *No'am's brother*, בִּנְיָמִין *Jamîn's son*, all connected by the *stat. constr.*, but in this composition more closely coalescing. — 2) Many are formed by the aid of the word *folk, people, nation*, as עַמִּינָדָב .= *Aristodémos*, רְחַבְעָם *Volkbreit*: but still more — 3) are compounded with a name of *God*, as אֱלִיעֶזֶר *Helpgod* in the *st. constr*, or even originating in a full sentence, as אֱלְעָזָר *Godhelps* form the *perf.* עָזַר, נְתַנְאֵל according to Hellenistic vocalisation Ναθαναήλ *Godgave*, i. e., *Theodóros*.

§ 274. 2. Whilst the worship of Jahve, i. e., the higher religion, became continually more prevalent, very many new proper-names were formed by composition with the higher divine name *Jahve*, § 270. And all such compound proper-names, § 273 sq., might be transferred unaltered to women also, since the language here exhausted its formative resources in some such way as εὐδαίμων and all similar compound adjectives in Greek are used for the feminine gender also.

§ 275. 3. In the last centuries before Christ the formation of proper-names for men gradually exhausted itself, and a few of the old, indeed, the oldest names came to be so much the more frequently used.

THIRD PART.

SYNTAX.

A. THE SIMPLE SENTENCE.

A sentence is composed of a person, § 171, as the chief word and the predicate in reference to it; or, in other words, it is the intelligible combination of subject and predicate as the two essential and equally substantive members of the sentence, in whatever form and of whatever compass these two essential parts may be: אֲנִי יַהְוֶה *I* am *Jahve*, הוּא צַדִּיק *he* is *righteous*, לִי גְבוּרָה *to me* (mine) is *might*, קָצִיר הַיּוֹם *harvest* is *to-day*; דִּבֵּר *he* or impersonally *it is said*, יְדֻבַּר, or מְדֻבָּר *it will be said.* If one of these two essential members is absent, there is an incomplete sentence, § 327 sq.: but besides them yet other members may be added in subordination to them. And, therefore, since each of the two essential members as well as each of the other possible parts, can be extended to longer or shorter groups of words, §276.

1. THE CONSTRUCTION AND FORCE OF SINGLE GROUPS OF WORDS AS MEMBERS OF A SENTENCE

must be further explained. Of these there are three chief classes: but almost universally it makes in each a great difference whether the noun in question is a

definite or indefinite noun.

Every noun, and every pronoun, must in its place in a §277.
sentence have the force of either a definite or an indefinite

one; and a noun may always be raised to the force of a definite one by the article, § 181.

The article stood originally as every pronoun in apposition to the substantive, but has been so closely linked together in Hebrew with the following word that it is no longer an independent word. In the poets somewhat less frequent, it is very often used in the common language, and also to form a general name by giving prominence to an adjective in the masc. sing.: הַכְּנַעֲנִי *the Canaanite* (and not the Hebrew, for instance), הָרַגְלִי *the footman*, i. e., the infantry, הַקַּדְמֹנִי *the ancient*, or *ancients*; הַפָּלִיט *the escaped*, i. e., often that part of the people which has escaped the final overthrow, הָאֹרֵב «*the ambush*», i. e., that part of the soldiers which is placed in reserve.

Proper-names, especially of persons, frequently lose the article as if they were beyond the need of the distinction that it gives, e. g., הָאֱלֹהִים and more commonly אֱלֹהִים *God*; but they retain fully then also the force of the article in reference to their sense and construction. All pronouns likewise have primarily of themselves the force of definite words, whether they stand alone or as suffixes, as also several numeric and relative words which are like the pronouns in meaning: כֹּל *all*, אִישׁ in the stronger meaning *a man*, i. e., anyone, each.

Accordingly if a word is definite, whether it be so of itself in some way or on account of the connexion in which it stands, or whether it be so by choice, i. e., by assumption of the article, it has always as such far greater force in the sentence than an indefinite word; therefore, amongst other things, the accusative sign אוֹת, § 207, stands before it only.

In Aramaic the לְ- of the dative is much more used in those cases in which the genuine Hebrew has this אֶת- as accusative sign, and, therefore, the dative stands also for the stronger accusative. This is met with here and there in some later pieces of the Hebrew of the O. T., as ψ 69. 6; 116. 16; 129. 3.

§278. The omission of the article before a noun which is qualified to receive it sufficiently expresses of itself that the object is intentionally presented as a single or indefinite somewhat; accordingly the indefinite plur. can express without any further addi-

tion the force of our word *some*: עוּל יָמִים *suckling of some days*, Is. 65. 20; ψ 39. 6. It is but rarely and by degrees that אֶחָד *one* came to be used to express the indefinite: אִישׁ אֶחָד *a man*, סַל אֶחָד *a basket*, also in the plur. יָמִים אֲחָדִים *some days*; if men are spoken of, אִישׁ *man*, i. e., one, plur. אֲנָשִׁים *some* may be put in apposition to another substantive, or inserted in the midst of a series of words, 1 Sam. 31. 3.

A stronger expression of indefiniteness is obtained by such constructions as בְּאַחַד שְׁעָרֶיךָ *in one of thy cities* (lit. gates, markets), i. e., in some one city of thine.

Further, the preposition מִן *from* also in many ways expresses very finely but intelligibly the idea of indefiniteness, as in the place of the subject יָצְאוּ מִן־הָעָם *there came forth* some *from the people*; or in the place of the accusative depending upon a verb, as הִשְׁאִיר מִן־הָעָם *he left from the people* (how many is undefined), and in such rarer cases as Jer. 48. 32; Cant. 1. 2; and repeated, and therefore on account of the different predicates antithetical, מֵהֶם ..... מֵהֶם some (of them) ..... *others*, 1 Chr. 9. 28—30. Hence the remarkable compounds, acc. § 270, with particles of similar meaning, מִכֹּל *all that ever* Gen. 9. 10; מֵאַחַד *any one of....* Deut. 15. 7.

THE FIRST CLASS OF WORD-GROUPS.

The verb in its province of free subordination.

The verb is so predominant from its position and importance in the sentence, and from its meaning so powerful, that in most sentences it is as a corner-stone around which many other words dependent upon it collect. It can subordinate to itself one or more nouns, and even another verb; but every word that it subordinates, it subordinates only mediately and freely, therefore, in the accusative, only this accusative appears without any external mark in many constructions, so that the subordination is shown only by the sense of the whole context. § 279.

The *Inf.*, and, from the other direction, the *part.* and even the *adjective*, possess similar powers of subordination, in as far as they all spring from the verb; but since, as nouns they are farther removed in many respects from the verb, and often lose its active force, they are construed in many groups of words more like nouns.

THE VERB WITH THE ACCUSATIVE AND PREPOSITIONS.

In the bare accusative alone the verb finds its proper extension and completion in many different ways, acc. §§ 204—6, which may possibly all concur in one sentence and in connexion with the same verb. The Hebrew makes the more frequent use of this immediate connexion of verb and subordinated noun the less it has our cases, and the more, therefore, it must resort to the mediate connexion by prepositions, § 217, when the accusative does not suffice: still the use of prepositions, on the other hand, has here so much the more various application, since no composition of the verb with prepositions is possible.

1. When the meaning of the verb is to be more closely defined in the most general way in its relation or its manner, the bare accusative generally suffices in Hebrew, without more definite prepositions; in which case either an adjective can be subordinated: יָנוּס עָרוֹם *he flees naked**, or a substantive: *I will be greater than thou* הַכִּסֵּא *as to the throne; the water rose* 15 *cubits* Gen. 7, 20; *I love her* נְדָבָה *with willingness*, i. e., gladly, accordingly in our language an adverb, הָלַךְ שְׁבִי or בַּשְּׁבִי *to go captive* or *into captivity*.

The construction תְּאֻכְּלוּ חֶרֶב *you will be devoured by the sword*, Is. 1. 20; Prov. 19. 23, met with in the poets, is bolder and uncommon, since in the somewhat resembling nominal group אֻכְּלֵי חֶרֶב *devoured-of-the-sword* can be said, acc. § 288.

With the help of a substantive short combinations of words also may in this way be subordinated for nearer definition: *he wept* קוֹל גָּדוֹל with *a loud voice*, i. e., *aloud; whoever works* כַּף רְמִיָּה with *slack hand*, or as we say, carelessly; or even an entire short sentence: *I saw God* פָּנִים אֶל־פָּנִים *face to face*, i. e., quite near, before the eyes; *he met him* קָרוּעַ כֻּתָּנְתּוֹ *rent as to his raiment*, i. e., with his garment rent, acc. §§ 341, 288.

It is most remarkable here that the infinitive also is very frequently used to explain and describe more fully the nature of the

* That here and in similar, according to the Latin doubtful, cases, we have really the accusative in the Semitic tongues, the Arabic everywhere shows.

chief action. If this is done with some emphasis, the inf. absolute is always used: *punish him will God* נָגֹף וְרָפוֹא *so that he punishes and heals*, not only punishing but healing also, Is. 19. 22; *I will finish it* הָחֵל וְכַלֵּה *beginning and ending* (for we may often use our participle in a similar subordination, for the sake of brevity); and some much used infinitives of this kind have thereby become established adverbs: הוֹתֵר *more*, lit. *augendo*, הֵיטֵב *well*, lit., doing well, הַשְׁכֵּם *industriously*, lit. rising early, but all these can be construed with verbs only, whilst מַהֵר *quickly* and still more הַרְבֵּה *much* are construed more freely in any manner. — The explanation by means of the inf. with לְ־ is somewhat more adaptive and briefer, of which a specially frequent example לֵאמֹר *to say*, i. e., so that he says, or saying, to quote his words, which sign is always followed immediately by the words or thought to be quoted, §§ 237, 245.

If the same verb is repeated in the inf. abs., both when closely conjoined forming one idea, this construction expresses, as if by painting, the constant incessant advance, or also the full undoubted existence of the action, and may be variously rendered according to the connexion in our languages: שִׁמְעוּ שָׁמוֹעַ *hear ye, hear ye!*, i. e., either listen carefully, Job 13. 17, or listen continually, Is. 6. 9; יָלֹךְ הָלֹךְ *he is gone gone*, i. e., quite, wholly gone away. To such an inf. abs. a second may be joined by *and* יָצֹא יָצוֹא וָשׁוֹב *he went out and in continually;* but הָלֹךְ especially may be so used to give prominence to the idea of the continued increase of an action: הָלַךְ הָלוֹךְ וְגָדֵל *he went continually and grew*, i. e., he became gradually greater and greater (where, however, the second verb is in the *part. intrans.* § 169), or with greater nicety thus: שָׁבוּ הָלוֹךְ וָשׁוֹב *they returned continually.* With this meaning the proper position of the inf. absol. is *after* its verb, quite the contrary of what is observed in the very different case § 312: only in especially emphatic discourse does the inf. abs. with this meaning sometimes appear before the verb.

If the verbal idea is to be further described merely as to its contents or as it were its extension, this occurs § 281.

a) most naturally in the frequent construction of the verb with the accusative of its cognate noun, in order to confine itself

to itself: יָדַע דַּעַת to know, i. e., *to have wisdom*, or to limit the general by something special: בָּכָה בְּכִי גָדוֹל *to weep* a great weeping, i. e., *very much*, נוּס מְנֻסַת חֶרֶב *to flee the sword's flight*, i. e., as one flees before the sword; in this way a *similar* substantive also may be subordinated.

b) Verbs which denote a state or condition, are construed immediately with their supplement, especially the very various verbs for *full* and the contrary, as שָׂבַע לֶחֶם *to be satisfied with bread*, חָסֵר טוֹב *to want good*, עָלָה סִירִים the ground *ascended*, became high, and full *of thorns:* yet here בְּ־ is sometimes added, ψ 88. 4. Similarly חָלָה אֶת־רַגְלָיו *he became afflicted in his feet*, גָּבַר חַיִל *to be strong in might*, but in the latter case more emphatically with לְ־ also, in the fitting place: *in relation to*, 1 Kings 10. 23.

c) The accusative points out briefly, and so generally used indefinitely, the member or the part of a whole which is chiefly concerned: הִכָּהוּ נֶפֶשׁ *he smote him* as to *the soul*, or the life, i. e., to death, and with a reflexive verb: הִשְׁתַּחֲוָה אַפַּיִם *to bow oneself* with the *face*.

2. The accusative construction is stronger and more apparent when it expresses the motion and direction of a verb of motion *towards* a place; *lift your hands* קֹדֶשׁ *to the sanctuary*; *he called them* הַשָּׂדֶה *into the field:* yet when a person is spoken of a preposition of motion is always required, and in reference to places merely the ending ָה, § 216, is often added. — Further when it expresses the final effect and result of an action: יָשֵׁן הַמָּוֶת to *sleep* (into or to) *the death*, so that sleep becomes death; *it became putrid* תּוֹלָעִים *to worms*. Yet לְ־ *to* expresses more distinctly the meaning of *getting to be* or *becoming* before a more exact predicate: הֱיוּ לַאֲנָשִׁים *be ye to*, i. e., *become men*, הָיָה לָמַס *to become to service*, i. e., serviceable, יָצָא לַחָפְשִׁי *to go forth to freedom*, i. e., to become free.

§ 282. 3. The strongest meaning of this construction, in which the subordinated person or thing is itself affected and determined by the action, is established with additional power, so that half-passive verbs also, and those which have no full passive, can receive this power by a new turn of their meaning: as קְרָאתִיו *I called him* so יְכָלְתִּיו *I was able*, i. e., overcame *him*, בָּאַתְהוּ *it came*, i. e., reached *him*, יְצָאתִיו *I went out* (of) *it*, i. e., left it. Whether the language

raises a verb to this power, or construes it always or sometimes and in prose mediately by prepositions, or also defines again more nearly the meaning, which is capable of immediate relation, by prepositions (as קָרָא אֵלָיו *he called to him*, or also *called him to him*, קָרָא אַחֲרָיו *he called after him*), must everywhere be learnt from the particular cases: in general the Hebrew has in this respect great freedom and flexibility.

Nevertheless the language already begins to subordinate many a word more loosely with בְּ־ *with*, in the place of the immediate and strongly active construction: עָבַד בְּ *to work with one*, i. e., to cause him to work, compel to labour, use as a slave, which might, therefore, be more concisely expressed by the causal verb הֶעֱבִיד with the accusative.

A causal-stem from the active verb, Hif-îl or Pi-el, has in itself, acc. § 122, the power of subordinating two different objects. But every other verb also can subordinate two objects, in themselves distant from each other, first the person affected by the action, secondly, the thing implied in it, if both are possible according to one of the above cases: § 283.

1) According to the first case, § 279: *he rules the nations* דֵּעָה וְהַשְׂכֵּיל *with knowledge and prudence*, Jer. 3. 15; Mic. 7. 2.

2) Very frequently according to the case, § 281; especially are all the various verbs of filling, satisfying, enlivening, supporting, surrounding and clothing with their opposites: depriving, etc., construed with two different objects, although here prepositions also may promote clearness: קִדֵּם, e. g., *to come before*, i. e., *to anticipate in giving*, with the subordination of both the recipient and the present ψ. 21. 4, yet also with the present subordinated by בְּ־ *with*, Mic. 6. 6.

3) Since the verbs of treating and rewarding, of enquiring, teaching, commanding as well as of answering, further of giving, subordinate as naturally the person as the thing according to the third case, § 282, they are very frequently construed with two of these objects: yet the substance of the teaching may also be more loosely added by בְּ־ *about*, *concerning*, and the person taught is sometimes put in the dative, i. e., with לְ־, as in modern languages; an infinitive also prefers subordination by means of לְ־: נְתַתִּיךָ לַעֲשׂוֹת *I gave*, i. e., allowed, *to thee to do*.

§ 284. In an entirely different way a complete sentence, i. e., subject and predicate may be subordinated in both its parts to an active verb; the verbs of making, appointing, naming, and the like have especially this force: just as we say אַתָּה נָבִיא *thou* art *prophet*, so also נְתַתִּיךָ נָבִיא *I made thee prophet*, *he made the altar* עֵץ wood, i. e., *wooden* (of wood), comp. § 296, but also thus: *he built the stones* מִזְבֵּחַ (into) *an altar*, built of them an altar, as we should say; the verbs of the senses and of thinking or believing: *I consider them* עִוְרִים *blind*; in this as well as in the previous case, לְ־ may be added for clearness: *they anointed David* לְמֶלֶךְ *to* (be) *king*, *he held her* לְשִׁכּוֹרָה *for a drunken* woman.

This construction is more important if a fuller sentence, e. g., a verbal sentence, is thus subordinated: and, when the participle as describing a state is less suitable, a finite verb may be thus subordinated: רָאָה גוֹיִם בָּאוּ which in sense corresponds to the Latin *vidit gentes venisse*, ϑρ. 1. 10; but more rarely the freer position of the words also corresponds with the Lat. *accus. cum inf.* Jer. 36. 9, comp. Judg. 11. 20; Num. 20, 21; Jer. 6. 6; 13. 21; 30. 6.

If by the passive construction that object which in all the above cases was the affected person, becomes the person of the sentence, i. e., nominative or subject, the other object still remains subordinate in the accusative, as שָׁלוּחַ קָשָׁה *commissioned with hard* (command), since the verb שָׁלַח *to send* when it denotes commissioning or commanding is construed with two objects, acc. § 283.

THE VERB WITH A SUBORDINATED VERB.

§ 285. A verb which requires the help of another verb to complete its meaning generally subordinates the second verb in the infinitive, and mostly with לְ־: חָדַל לָצֵאת *he ceased to go out*, הִרְבָּה לַעֲשׂוֹת *he magnified to do*, i. e., he did much, but, especially in poetry, without לְ־, as יִשַּׁר לֶכֶת *he made straight to go*, i. e., went straight, since we prefer in our languages to express one of these subordinate verbs by an adverb. It is very rarely, and only in poetry, that the imperfect performs this service of completing an incomplete verb: יָדַעְתִּי אֲכַנֶּה *I know how to flatter*, Job. 32. 22; Is. 42. 21; ϑρ. 4. 14. Still more

rarely is the participle also thus subordinated, as describing a state or facility, as יֹדֵעַ מְנַגֵּן *who knows how to play*, 1 Sam. 16. 16.

In another way, more Aramaic and in Hebrew poetic rather, a second verb may be set in apposition to the first immediately (i. e., without *and*), so as to form a sort of verbal compound, by means of which both verbs more closely conjoin to express one idea: רִצַּץ עָזַב *he crushed left*, i. e. left crushed, אַל תַּרְבּוּ תְדַבְּרוּ *enlarge not ye speak ye*, i. e., speak not much. But this construction is rare in prose.

SECOND CLASS OF WORD-GROUPS.

Words in attraction (in the construct state); the genitive and what is like it.

The *attraction of words*, explained at length § 208, is § 286.

1. Most necessary and strongest when the noun in its most proper character, i. e., as substantive, attracts and conjoins with itself most closely another word of equal force and independence but with an entirely different position and relation, although still belonging to it and indispensably needful: in such a case neither mere apposition nor loose subordination of the second word (in the acc.) gives the sense, and the strict subordination alone is sufficient, whether the second word is a substantive, or an adjective with the meaning of a substantive, or a pronoun. If the first word denotes an action, the second may indicate either its origin or its object, as פַּחְדִּי *my fear* means in different connexions either *the fear which I have*, or *the fear of me*, and דְּבַר עַבְדּוֹ either *the word of his servant* or the word *concerning him*, Is. 44. 26. But the first word often indicates only a general relation, e. g., time, place, intention, and in the last case may stand also before a whole sentence as its supplement, §§ 299, 332, sq. Or the first word gives prominence to an individual or individuals of a whole: קְטֹן בָּנָיו *the little one* (i. e., as we say the smallest) *of his sons*, and if the second is indefinite: נְסִיכֵי אָדָם *anointed of mankind*, i. e., anointed men and no others. But proper-names rarely adapt themselves as first members of this chain: יְהוָה צְבָאוֹת *Jahve* (the God) *of hosts*, for which יְהוָה אֱלֹהֵי צ׳ is often used.

The usage of the so called *incomplete* nouns § 209. 3, should be especially observed, as קוֹל יְהוָה *voice Jahve's* can mean simply *hear Jahve* . . . even in the regular order of the words, ψ. 29. 3, sq. And the simple numerals from 3—10, often even שְׁנַיִם *two*, prop. *a pair*, belong here originally as to usage, § 267.

§ 287. The exact contrary of this arises if a substantive is further supplemented with a description of its properties or its contents: these additions are connected in sense much more loosely with the substantive around which they collect, and which always predominates. If, therefore,

a) an adjective or a pronoun allies itself with a substantive, it regularly co-ordinates, and not subordinates, itself to it: cases of subordination are rare here, and mostly only when the article is added, acc. § 298: דַּם הַנָּקִי *the innocent blood*, as well as הַדָּם הַנָּקִי, Deut. 19. 13, comp. 21. 8, 9; it is somewhat different if the adjective, equally as well as a substantive that serves for description, is put first as neuter in the *st. c.* with strong emphasis, and in grand poetic style: קְדוֹשׁ מִשְׁכְּנוֹתֶךָ *the holiness* (das Heilige, adj.) *of they dwellings* almost equal to *thy holiest dwellings*, ψ. 46. 5, פֶּלֶא יוֹעֵץ *wonder of counsellor*, i. e, wonderful counsellor, Is. 9. 5, or if it is similarly subordinated as the second member: אֵשֶׁת רַע *woman of evil*, i. e., most wicked woman.

b) Ideas which according to the historical development of the Hebrew language are expressed most easily by adverbs or compounds with prepositions and similar words, are more frequently co-ordinated merely than subordinated in close connexion; we find pure co-ordination in cases like עֶזְרָתִי בִי *my helf in me*, i. e., my inward help, כּוּשׁ בֶּטַח *Kûsh-careless*, i. e., careless Kûsh, Ez. 30. 9; but with אֲנָשִׁים מְעַט *men a few*, i. e., few men, interchanges מְתֵי מְעַט in the same meaning, with דָּם חִנָּם *innocent blood* דְּמֵי חִנָּם. Further may stand in the st. c.: מַמְלְכוֹת צָפוֹנָה *kingdoms-northwards*, i. e., northern kingdoms, אֱלֹהֵי מֵרָחוֹק *Gods from afar*, i. e., far-coming gods.

c) A substantive remains loosely co-ordinate if it only gives in other words the sense of the first: דָּוִד הַמֶּלֶךְ *David the king*, or if a corresponding adjective does not exist and yet subordination would convey a false meaning: נַעֲרָה בְתוּלָה *puella virgo*. In other cases it is always subordinate; and substantives must serve by circumlocution to express qualities all the more, since in Hebrew from many nouns no adjectives have been formed (§ 164), as אֲרוֹן עֵץ *ark of wood*, i. e., wooden ark, אֱלִילֵי כֶסֶף *gods of silver*, i. e., silver gods, גִּבּוֹר חַיִל *hero of might*, i. e., mighty; and עֲדַת אֵל *God's*, i. e., divine *assembly*,

where just as in מַמְלְכוֹת הָאֱלִיל *the gods'* ,i. e., idolatrous *kingdoms,* the shortest substantive suffices to indicate the quality.

The want of common adjectives, § 164, is also very much helped out by prefixing in the st. c. a short personal name of a general signification, as אִישׁ תֹּאַר *vir formae,* i. e. *formosus,* בַּעַל דְּבָרִים *a master of words,* i. e., who has something to say (to complain), בֶּן חַיִל *filius opum,* i. e., *opulentus,* well-to-do.

Since the numerals beyond 10, acc. § 269, can form no adjectives, the signification of the adjectives is expressed by a combination of words, so that even this may be said: שְׁנַת הַחֲמִשִּׁים שָׁנָה *the year of the* 50 *years,* i. e., the 50th year, or shorter בַּחֲמִ' שָׁנָה *in the* 50*th year.* But the same signification of all numbers also may be so rendered: שְׁנַת הַשֶּׁבַע *the year of the seven* (*years*), i. e., the seventh.

But one of these substantives may easily separate itself more, and with the rejection of the *st. c.* subordinate itself more freely, i. e., either in the accusative, or, acc. § 293, even in the same case as the preceding noun, whenever it describes nothing but the common predicates of measure: יָמִים מִסְפָּר *days of number,* i. e., numerable, few; or of contents: מַטְמֹנִים בַּשָּׂדֶה חִטִּים *stores in the field of wheat,* Jer. 41. 8; Ex. 22. 30; אֲשֵׁרָה כָּל עֵץ *a grove of any wood* (also after a longer parenthesis Deut. 17. 8): הַמַּבּוּל ...... מַיִם *the flood . . . of waters,* Gen. 7. 6, comp. 6. 17; הַבָּקָר הַנְּחֹשֶׁת *the calves the brass,* i. e., *brazen,* 2 Kings 16. 17, comp. § 290. — Similarly מַה יִּהְיֶה רָעָה *what will come to pass evil,* i. e. what evil. — The name of the contents of a number beyond 10, or of a measure then suffices at the end in the sing. and without the article, and after an indication of plurality in number a second plur. is unneedful: עֶשְׂרִים אִישׁ 20 *man,* שָׁלֹשׁ סְאִים קֶמַח *three measures meal, hundred* אֵילִים צֶמֶר *rams* (i. e., fleeces) *wool,* שָׁבוּעַ יָמִים *a week days,* i. e., *time,* a week long.

3. Every participle and adjective can be supplemented as a noun by any substantive, and a substantive which for any reason whatosever subordinates itself in the accusative to a verb, is construed with the participle chiefly in the *st. c.*; although the looser subordination by the accusative is not very unnatural. Thus § 288.

a) the participle of the active verb: אֹהֲבֵי אֱלֹהִים *lovers of God,* מֵאִיר עֵינַיִם *enlightening the eyes;* also bolder constructions,

when the accusative would not generally suffice, are found in these series of ideas: זֹחֲלֵי עָפָר *dust-creepers*, שֹׁכְבֵי קֶבֶר *grave-lying* (those lying in the grave); in poetry also with the inf.: מַשְׁכִּימֵי קוּם *early risers*, acc. § 285. The accusative is generally found only when the participle is a decided tense-form, acc. § 168, 2.

b) Of the passive verb: חֲגוּר שָׂק *clothed in mourning*, otherwise יְלוּד אִשָּׁה *born-of-woman*; but since the participle has naturally the force of a relative *he who* or *who is of*—, a whole passive sentence may take this construction in such a way that that substantive which is really the subject of the passive verb is now put in the *st. c.*: נְשׂוּא עָוֺן *he who is of forgiven sin*, i. e., whose sin is forgiven. In the last case the subordinate substantive may separate itself in the accusative only if the participle is subordinated itself as a descriptive word, acc. § 279, and is therefore more inflexible: *he came* קָרוּעַ כֻּתָּנְתּוֹ *torn as to his raiment.*

c) Adjectives or participles instead of them: גְּדוֹל כֹּחַ *greatly-strong*, רַךְ לֵבָב *fainthearted;* סַר טַעַם *unwise* Prov. 11, 22; חוֹלַת אַהֲבָה *she who is love-sick*, בֹּגְדֵי אָוֶן *wickedly faithless*; rarely with a reflexive suffix to the noun: נְלוֹז דְּרָכָיו *he who is perverse of his ways*, i. e., whose own ways are perverse, Prov. 14. 2. The accusative, however, is allowable mostly only where the position of the words does not allow the *st. c.*, Job 15. 10; a preposition also is sometimes added for the sake of clearness, as § 280, Job 32. 4, 6.

If an adjective is to be supplemented by another adjective or an adverb, either of them must be co-ordinated merely: גָּדוֹל מְאֹד *very great*, נָקִי חִנָּם *vainly innocent.*

Consequences of the attraction.

§ 289. Since the construct state introduces a series of ideas and words which are completed only at the end of the series, these consequences must follow:

1. No adjective or pronoun or any other appositional word can intervene; but a merely repeated word, or one explained by a similar word, may be continued in the *st. c.*, whilst the discourse awaits addition: נַהֲרֵי נַחֲלֵי דְבַשׁ *streams*,

brooks of honey and milk, Job 20. 17 (comp., however, Jer. 7, 24). But the intervention of a preposition, especially of a small one, does not much obstruct the *st. c.*, when in signification such a series of ideas holds together more closely, although it is generally only poets that avail themselves of this Aramaic freeness: נְבִיאֵי מִלִּבָּם *prophets* from their hearts, i. e., *of their own liking*, הָרֵי בַגִּלְבֹּעַ *mountains in Gilbóa*, חוֹסֵי בוֹ *those cleaving to him*, acc. § 288: מִימִין לַבַּיִת *the right of the house*, instead of which מִיָּמִין לְ־ also might be used. Besides, the little word כֹּל *all* rarely intervenes.

2. The first member does not readily receive the article, § 290.
which rather attracts the emphasis of the pronunciation towards the beginning, whilst in the series it hastens to the end: the article is affixed, therefore, to the last member, even if this of itself ought not to have it, but extends its force from this to the first member: רַךְ הַלֵּבָב *the fainthearted* (one); if the last member is definite even without the article, its definiteness affects just as strongly the first: בֶּן־יִשַׁי *the son of Isai*, בְּנִי *my son;* if it must, acc. § 278, necessarily remain indefinite, the first loses the article which it might have from its own meaning: חֶרֶב אִישׁ *the sword of each one.*

Only if the last member is not really conjoined strictly with the first, but is connected somewhat more loosely, does the first receive the article, in the cases §§ 287 *c* and 288, therefore: הַכְּתֹנֶת שֵׁשׁ *the coat of Byssus*, הַיְצָא הַשָּׂדֶה *the field-produce*, הַפֹּדְךָ *he who redeemed thee* (from פָּדָה) where the suffix might easily be in the accusative; and if the first word notwithstanding the *st. c.* has assumed, acc. § 216, the postfix of the demonstrative ־ָה: הָאֹהֱלָה שָׂרָה *towards the tent of Sarah*, Gen. 24. 67; somewhat oftener before a mere suffix as a second noun, Prov. 16. 4, or if two nouns frequently occur together and, therefore, form a kind of unity: הָאָרוֹן הַבְּרִית *the ark-of-the-covenant*, and elsewhere here and there more irregularly in later writers. But if then the first member, which might stand in the *st. c.*, becomes more free by prefixing the article, it remains sometimes even in the *st. absol.*: הַבָּקָר הַנְּחֹשֶׁת *the brazen calves;* the possible repetition in the *st. constr.* of a noun which was at first quite independent in sense and construction, is some-

times omitted: *the great desert* נָחָשׁ *of snakes and drought*, when it might be מִדְבַּר נָחָשׁ', Deut. 8. 15.

§ 291. 3. If the series is extended to three or more nouns, the same laws apply; and if the second describes only the properties of the first, the third may refer as to its signification to both the preceding ones, if no ambiguity would arise: נְעִים זְמִרוֹת יִשְׂרָאֵל *he of sweet songs*, i.e., the sweet singer *of Israel;* יְמֵי עוֹלָם מֹשֶׁה *the days of antiquity*, i. e., the ancient days *of Moses*, Is. 63. 11, where, however, the second noun is left in the *st. absol.* In the same way the signification of a pronoun as the concluding member of a series refers back to all the preceding nouns, if the middle noun can be conceived in conjunction with the first only: הַר קָדְשִׁי *my holiness'-mountain*, i. e., my holy mountain, עַלִּיזֵי גַּאֲוָתִי *my proudly rejoicing* (soldiers); rarely and more in poetry a substantive describing the mere quality is put last in the accusative, acc. § 287*b*: שֹׂנְאַי שֶׁקֶר *my lying enemies*, i. e., without ground.

Circumlocution of the Genitive-relation.

§ 292. When the force of our Genitive from some cause cannot be expressed in Hebrew by the above close subordination of a second noun under a foregoing one, the preposition of the dative לְ- serves very suitably for this object, inasmuch as it denotes the very first mediate relation. Some of the main cases are

1) when a noun of this kind stands quite separate from any other word, or at the beginning of the sentence: לְדָוִד *David's* or *of David* (a song);

2) if the preceding noun should stand alone in order to mark it intentionally as indefinite: בֵּן לְיִשַׁי *a son of Isai's*, since בֶּן־יִשַׁי in the *st. c.* would most naturally mean, acc. § 290, quite otherwise *the son of Isai;*

3) when an other word, e. g., a numeral, intervenes and the whole series is quite interrupted: בִּשְׁנַת שְׁתַּיִם לַמֶּלֶךְ *in the year two* (acc. § 287) *of the king.* — From such more necessary cases the use of לְ- is extended , and becomes elsewhere frequent to give the force of our genitive.

If a word of this kind is added at the end, it may be attached by means of אֲשֶׁר *who*, *which*, in a second small sentence, which relative is found especially with a personal pronoun, as the commencement of the formation of a possessive pronoun, which is in general wholly wanting: הַפִּרְדָּה אֲשֶׁר לִי *the mule which is to me*, or mine, i. e., my mule, 1 Kings 1. 33, comp. v. 38.

This לְ serves also at times as a circumlocution of the accusative, i. e., the mediate subordination occurs here also instead of the immediate; primarily with a participle which is connected for some reason less easily immediately, Lev. 12. 7; Num. 10. 25, or when the accusative, acc. § 309, is put before its verb, Is. 11. 9; 1 Sam. 22. 7, then also in more general use, as in Aramaic it represents the Hebrew אוֹת, §§ 207, 277.

THIRD CLASS OF WORD-GROUPS.

Words in Co-ordination (Apposition).

When neither the looser (§§ 279—285) nor the stricter subordination (§§ 286—292) is possible, mere co-ordination everywhere takes their place: that is, the second word is continued in the same case which the first has taken, and how they belong to each other in meaning appears from this similarity only. Co-ordination is found often with verbs, § 285, and often with nouns: with substantives, acc. § 287, primarily in cases like דָּוִד הַמֶּלֶךְ *David the king*, or if the latter word is the primary one הַמֶּלֶךְ דָּוִד *the king David*, since only a few substantives of general meaning can subordinate their implied proper-name, as נְהַר פְּרָת *the Euphrates-river*. Adjectives are connected with their substantives mainly by co-ordination, since the few exceptions, § 287, need scarcely be taken into account; still more so the pronouns. § 293.

The adjective or pronoun co-ordinated to a substantive is placed after it regularly; and so that if the substantive is made definite by the article or is so in itself, every co-ordinate word must be definite likewise: אִישׁ גָּדוֹל *a great man*, הָאִישׁ הַהוּא *that man*, בְּנִי הַזֶּה הַגָּדוֹל or if the signification of the adjective is more prominent בְּנִי הַגָּדוֹל הַזֶּה *this my eldest son*. Therefore if two substantives stand in the *stat. constr.*, and are both of the same number and gender, the

whole connexion of meaning and tone only can decide to which of the two the co-ordination belongs (comp. § 289), as בֶּן־הַמֶּלֶךְ הַגָּדוֹל may mean either *the son of the great king* or *the elder son of the king.*

Still a pronoun is often connected without an article, especially if the substantive has a mere suffix, אֹתֹתַי אֵלֶּה *these my signs;* an adjective more rarely: but sometimes the article is put in the middle with careless brevity, before the adjective therefore, in which case the substantive may then take the *st. constr.*, acc. § 287: הַר הַגָּדוֹל *the great mountain*, especially with numerals: יוֹם הַשְּׁלִישִׁי *the third day*, comp. Jer. 38. 14, where the *st. abs.* remains.

On the other hand, the simplest pronoun only is sometimes prefixed: זֶה הָעָם *this people*, אֵלֶּה הָאֲנָשִׁים *these men*, which sounds less emphatic than הָעָם הַזֶּה *this people here;* of adjectives רַב *much*, very rarely or with extraordinary emphasis (Is. 28. 21) any other.

An adverb is similarly always co-ordinate with its adjective and after it, as גָּדוֹל מְאֹד *very great.* But in other cases it has greater freedom as to position, and may often precede the verb, as מְאֹד נַעֲלָה *greatly is he exalted!* ψ 47. 10.

2. THE CONSTRUCTION OF SENTENCES.

1) The fundamental and secondary members.

§ 294. The two fundamental members of a sentence have been defined § 276. But of these

1. the person, or the subject, of the sentence may or must often be left unnamed: the verb in that case stands alone, usually in the plur. masc.: יֹאמְרוּ *dicunt*, much more rarely in the sing. masc., when the speaker really has in his mind some one who is to be unnamed, and, therefore, especially in certain idioms, as קָרָא שְׁמוֹ *one named his name*, since in reality only one can have at first invented the name, יַחֲרֹשׁ *he* (the farmer, a special class among men) *ploughs*, our *one* ploughs. But circumlocutions with this meaning also occur, as: יִפֹּל הַנֹּפֵל *falls the falling one*, whoever falls, *anyone* that falls.

The more animated addressing of an indefinite *anyone*, i. e., the employment of *thou*, for *one*, *anyone*, *whosoever*, is met with in the idiom,

used in direction, עַד בֹּאֲךָ *until* thy coming, i. e., *thou comest* or *thitherward until thou*, and more briefly בֹּאֲךָ merely; further at times in legal language (Lev. 27. 2 sq.; Ez. 43. 19—27. § 309.

If the subject of the sentence shall be indicated without any nearer definition as impersonal, i. e., in the neuter, the verb, acc. § 172, stands either in the masc. or the fem. sing.; especially the fem. in occurrences produced by unknown forces, as תַּמְטִיר *it rains*, חָשְׁכָה *it has become dark;* in the expressions of the feelings, when the person who has the feeling is supplied, often by subordination, oftenest in the dat., the masc. sing. is mostly sufficient: מַר לִי *it was bitter to one*, רַע לוֹ *it was evil to him*, יִנְעַם לִי *it is agreeable to one*, חָרָה לוֹ *it was hot to him*, i. e., angry, or he was angry, but also in the fem. צָרָה לוֹ *it became narrow to him* (afflictive); but always יִקְשֶׁה בְעֵינַי *it* is in my eyes, *appears to me hard.* The masc. only is used for the short periphrasis of a past passive action: הוּחַל *it is begun*, שֻׁדַּד *it is wasted*, מְדֻבָּר *it is spoken*, phrases the meaning of which so entirely corresponds to the active expressions *one has begun*, *one speaks*, that an accusative may be constantly subordinated to them, since the active construction of words is always the most natural: יֻתַּן אֶת־הָאָרֶץ *may one give the land*, יֻלַּד אֶת־הַבָּנִים *one bore him the sons*, a phrase borrowed from polygamy; as the accusative similarly may be construed with הָיָה לִי *it was to me*, i. e., *I had.* Rarely is יִתֵּן like the German *es gibt*, Prov. 13. 10, Job 37, 10. § 295.

When the active subject is to be named, the passive is not often chosen, acc. § 128. If, however, the passive is chosen and the active subject is to be completed, it is usually not subordinated as in our languages by מִן *by* but more briefly in the mere dative, as *Death is chosen* לַכֹּל *by all*, *actions are weighed* לוֹ *by him*, 1 Sam. 2. 3; Prov. 14. 20, comp. § 217*b*.

This half of the sentence is impersonal, further, if an idea which in itself might form an entire sentence is comprehensively given in the inf.; and if the person is not then mentioned (as it might be by means of the *st. c.:* לֹא טוֹב הֱיוֹת הָאָדָם *not good is the being of man*, i. e., that man should be alone), the inf. may be loosely connected with the predicate as in English: טוֹב לָשֶׁבֶת *good is it to dwell* securely, or, with the same meaning, *that one should dwell* securely.

§ 296. 2. The *predicate* as to its external form may be very different: it is usually an adjective, but may be any other part of speech which the sense requires, e. g., an adverb often used to signify a state, which therefore must be conceived of as originally in the accusative: הֲשָׁלוֹם אֲבִיכֶם *is your father well?* or a simple substantive. The latter usage is especially frequent, because in these languages there is a great want of adjectives which are derived from substantives, § 164: accordingly one finds, acc. § 287, קִיר עֵץ *wall of wood*, i. e., wooden, or *the people was one tongue and one language*, instead of which one might say mere fully »*a people of one tongue and one language*«, Gen. 11. 1; Is. 5. 11; 7. 24; ψ. 45. 7. It is somewhat different when a substantive as a short predicate far exceeds in the force and fulness of expression a mere adjective: *be a blessing!*, i. e., example and ideal of blessing, Gen. 12. 2; *God is truth*, nothing but this, nothing false, Jer. 10. 10; *fire are* (more strongly put than fiery) *the punishments of the* divine *sword*, Job 19. 29.

§ 297. An external sign for connecting (copula) these two fundamental parts of a sentence is in itself unnecessary, and is but rarely found in Hebrew. The pronoun of the third person necessarily serves, when all nearer predication is wanting, as the most general sign of existence: אֲנִי הוּא *I* am *he*. Starting from this usage this pronoun serves also in other cases somewhat frequently to express our *to be* when neither tense nor mood is concerned, but especially only in the rare case when both subject and predicate are definite and therefore both might easily be wrongly construed: הַדָּם הוּא הַנֶּפֶשׁ *the blood is the soul*, דָּוִד הוּא הַקָּטָן *David is* (or in descriptive sentences § 306 *was*) *the least*, or with another pronoun: מָה הֵמָּה אֵלֶּה *what are these?* but with this signification it may be used with the first and second persons also: אַתָּה הוּא הָאֱלֹהִים *thou art God.*

§ 298. The verb הָיָה *to be* is properly only used when the connexion requires a verb, therefore for the past or future absolutely, and the imperative, voluntative. — But as the verb *to be* is connected immediately with the more definite predicate, in like manner the verbs descriptive of a more special kind of being, verbs of *beginning*, of *duration*, and of *ceasing*, are connected immediately with the word of more definite predication, and receive by this

connexion their signification which is limited to *being*: הֵחֵל חֶרְמֵשׁ בַּקָּמָה *the sickle has begun*, i. e., is just now *in the corn*, Deut. 16. 9; and since a kind of continued being or a condition is thus described, a verb as a more definite predicate is subordinated in the participle (as in Greek, but not *according* to this) Is. 33. 1; Jer. 23. 26.

The particles which acc. § 262 without being actually verbs yet in reality express being either in general or in particular kinds of it, primarily subordinate that to which they refer, so that the whole sentence strictly taken proceeds from a sharp particle of this kind: הִנְנִי *en me! here am I*, יֵשׁ תִּקְוָה *existence of*, i. e., there is (is not wanting) *hope*, יֵשׁ אֹהֵב *there is a friend*, or rather in connexion with a following relative sentence (acc. § 332) *many a friend* . . . . If a verb is added for nearer definition, it is primarily subordinated in the part. just as in § 298, if the past is not to be more definitely marked for some special reason. — However, since these particles oscillate in meaning between noun and verb, owing their origin to that, their force to this, they begin also to be looked upon as the second half of the sentence and thence to be used more freely: they may stand alone whenever the meaning is plain from the context, as הִנֵּה עַם אֶחָד *there is one nation* (the speaker presupposes the reference) Gen. 11. 6, and quite alone הִנֵּה *there is he!* (the well-known one) Job 9. 19, or if the language shall be intentionally indefinite, as הַעוֹד עִמָּךְ *is there still* one *with thee?* (but this cannot occur with constantly definite הִנֵּה *there, see*); further, they may be separated from the word to which they refer by interposing words, or may be placed after a subject just as a verb (though this last usage is not applicable to הִנֵּה, which as demonstrative merely must always stand at the beginning): יֵשׁ לִי רָב *there is to me much*, כֹּחַ אָיִן *might is not there*. § 299.

Sometimes -בְּ *in* serves to indicate *in* what character a thing appears or consists; primarily in constructions like: *I appeared* בְּאֵל שַׁדָּי *in* the name or *as El-Schaddái*, Ex. 6. 3; ψ. 39. 7, then also with a simple predicate: הוּא בְאֶחָד *he is one*, Job 23. 13; ψ. 68. 5.

THE SECONDARY MEMBERS OF SENTENCES.

§ 300. By the conjunction of the two fundamental members alone a sentence may become very much extended, since each may be lengthened, acc. § 276 sq., to smaller or greater groups of words. But more freely placed extensions of the sentence in single words or groups of words may be added still further:

1. Statements of time, place, and similar relations which relate distantly to the predicate especially. The bare subordination of a noun in the accusative suffices here in very many cases, acc. § 204; or prepositions must be resorted to. The accusative is very generally sufficient *a)* in definitions of measure, space and time, as רֹאשׁ הָאַשְׁמֹרֶת *at the beginning of the night-watch*, in poetry חֲצוֹת לַיְלָה *middle of the night*, for which in common language rather כַּחֲצוֹת הַלַּ׳ *about the middle of the night;* — *b)* in definitions of place, especially in certain frequent phrases, as פֶּתַח *door of* . . ., i. e., without before . . .; בֵּית *house of* anyone, i. e., lat. *apud*, בֵּית אֵל also in the meaning *at Bethel;* — *c)* in definitions of the relation, the manner, the object of an action, as *he sacrificed* מִסְפַּר כֻּלָּם *number of them all*, i. e., as many as there were of them, for which לְמִסְפַּר also may be said; עֲבֹדַת הַלְוִיִּם *for the work of the Levites*, i. e., that they should work, Ex. 38. 21; most briefly in poetry after the manner of *God gives it his beloved* שֵׁנָא *sleep*, i. e., so that they sleep or *sleeping* ψ. 127. 2.

§ 301. 2. A secondary member may refer also primarily to the subject, as חִגְרוּ אִישׁ חַרְבּוֹ *gird ye on each* (which אִישׁ *man* placed so emphatically may mean) *his sword!*

אִישׁ־אָחִיו *one his brother* acc. *fratrem* or רֵעֵהוּ — *amicum suum* are words which originally form a small sentence of themselves by the side of the principal sentence, but then used in the signification of our *one another*, Greek ἀλλήλων, fit into any construction, even stand after the *st. c.* Zach. 7. 10, and abbreviate themselves more and more Ez. 1. 11, comp. v. 9.

§ 302. 3. Other greater or smaller secondary members may be added in the character of dependent secondary sentences to the otherwise complete principal sentence, either quite at the beginning, e. g., a definition of time Gen. 1. 1; Is 6. 1., or at the end Is. 9. 6, or inserted into the sentence itself, as Ezra 2. 68.

IMPERFECT AND ABBREVIATED SENTENCES.

THE INFINITIVE CONSTRUCT IN SENTENCES.

If a necessary member of a sentence is wanting in a sentence standing quite alone, such an incomplete sentence must stand as interjectional or interrogative, § 327. § 303.

If a sentence is connected with something that precedes, a word that must otherwise necessarily be supplied may easily be omitted, if it would be an unemphatic pronoun (the reference is then conveyed in the meaning of the whole): the subject, if a particle of time or condition forcibly begins the predicate: כִּי מִימִינִי *when* (*he*, the one implied in what goes before) *is at my right hand*, or if it is plain otherwise from a previous word: *in the image of God made he* (God) *him*, Gen. 9. 6; 14. 1. sq.; — often the object: *he saw and announced* (*it*).

As the inf. constr. follows in general the verb very closely, it may, where the context requires it instead of the finite verb, stand without suffix for the third person, in the sing. כִּרְאוֹת אֶת־הָאִישׁ *at the seeing*, i. e., when he saw *the man*, or in the plur. indefinitely: בִּגְזֹז אֶת־צֹאנוֹ *in the shearing*, i. e., when one sheared (גָּזְזוּ) *his sheep;* the nearer definition of another person, which may be gathered from the connexion, is much less frequent, Ez. 8. 6. § 304.

In accordance with the general pointed brevity of this language substantives compounded with prepositions (especially since all case-endings in the manner of our more flexible languages are wanting), may serve in indefinite discourse according to the connexion either as subject or as object: אֵין כַּיהוָה *there is not* (indefinitely, *one*) *like Jahve; O had I* כְּיַרְחֵי קֶדֶם *like the days of the past*, i. e., such days as those of the past; further קַח מִזִּקְנֵי הָעָם *take from the elders of the people* (some, rarely so that the sense requires only *one*, Ex. 6. 25), יָצְאוּ מִן הָעָם *there went forth from the people* (some, certain). § 305.

2) AS TO THE POSITION, THE RELATION AND THE IMPORTANCE OF THE WORDS.

I. In calm discourse a determinate order prevails in the conjunction of the words and the series of words in a sentence, which seems to be to a certain extent the more necessary and § 306.

inviolable in Hebrew the less the external form of its words is developed, § 6. Accordingly

1. the predicate, as generally containing the most important part of what is to be said, most simply stands before the subject: צַדִּיק יְהוָה *righteous* is *Jahve*, with the verb all the more, since the verb properly includes in itself its subject, so that a substantive is put in co-ordination only with it: אָמַר יְהוָה *there spoke Jahve.* However, when the predicate as well as the subject is a substantive, the predicate often follows the subject to avoid ambiguity: יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים *Jahve thy God is God*, God absolutely.

On the other hand, in a special manner the subject always stands first to form a *descriptive* or *condition-sentence*, inasmuch as the discourse presents in the reverse order the person first for the directly following description, in direct opposition to the usual course of narration, and therefore puts the action and the event in the back-ground; whence the verb then stands primarily in the part., and only when the sense demands it in the perf.: *so shall ye eat* מָתְנֵיכֶם חֲגֻרִים *your loins girded* etc., Ex. 12. 11; 2 Sam. 3. 34. Now if such a sentence stands at the commencement of a discourse, the part. points of itself to the state or condition lying nearest to the hearer, i. e., to the present or the future close before the mind, if the hearer is not directed by preceding words to transfer himself into a definite state of the past; then הִנֵּה *behold* is mostly prefixed: הִנֵּה אָחִיךָ מִתְנַחֵם *behold, thy brother is wrath with thee*, הִנְנִי מֵבִיא *en me allaturum*, i. e., en allaturus sum; הִנְנִי עֹמֵד *behold I stood* (during the dream) Gen. 41. 17; yet where this emphatic הִנֵּה is not found, the part. in the simple temporal meaning of the present or the near future is sometimes put like a common verb, Jer. 23. 16; Gen. 31. 20.

307. 2. The object follows in calm, regular order after the verb and the subject, and is thereby indicated: שָׁלַח דָּוִד מַלְאָכִים *sent David messengers;* which order remains especially clear if the sentence is introduced into its calm course by one or more words placed at its head, or if the verb in accordance with the connexion is put into the inf. constr.: בְּשַׁחֵת יְהוָה אֶת־סְדֹם *in the destruction of Jahve*, i. e., when Jahve destroyed *Sodóm.*

3. Subject and predicate, or if these form one word, verb and object are, however, the firmest and most necessary con-

stituents of the sentence, which, therefore, receive into their midst smaller words or less important definitions in accordance with a law that prevails elsewhere: אֶתֵּן לְךָ הָאָרֶץ *I will give to thee the land;* so much so that the connexion of the inf. constr. and its subject may be separated: בִּשְׁלֹחַ אֹתוֹ סַרְגוֹן *in the sending him*, i. e., when *Sargon* sent him.

The order of the words in a sentence takes a freer form only in poets and especially in later writers.

At the beginning of a sentence something is sometimes projected § 308. which must be taken up again in a new form in the course of the sentence: this comes partly from excited speech, as *even thou — on account of thy covenant's blood I release thy prisoners!* Zach. 9. 11, partly from a mere change of expression, as אֲנִי עִם לְבָבִי *I* (it is or was) *in my heart*, i. e., I think or thought, but with the subject first on account of the *descriptive sentence*, § 306, 1 Chr. 28. 2.

II. On the other hand, the discourse may bring into promi- § 309. nence a single idea in contrast with this calm order, either because of the emphasis which the speaker for some cause or other puts upon it, or for the sake of antithesis; which childlike restlessness and animation still clings especially to Hebrew. However, the degree in which this animation shows itself differs partly with the matter in hand, and partly with the classes of words:

1. With a lighter emphasis it is enough to put the subject or object first, contrary to the more calm order, in which case the verb stands most naturally in the middle: our hands *shed no blood*, our eyes *saw it not; stones* (*even*) *wears away water;* more rarely the verb stands at the end; if, on the other hand, the subject stands at the end after the verb and the object, it can by that means also obtain a certain emphasis: *for teaches thy guilt* thy mouth, Job 15. 5.

A more poetic and Aramaic method of lightly emphasising a noun is this, to point to it first by merely giving its suffix and then first to name it: *they saw him*, *the boy*, Ex. 2. 6; Is. 17. 6; Job 29. 3, *his bed of Solomon's* also in broad popular language, somewhat as Germans say *Salomo sein Bett*, Cant. 3. 7.

If the order is more strongly disturbed by a promoted noun, the noun must be repeated by its pronoun in the place where it would stand in calm discourse: *but the people* (*acc.*) *he led it over into towns*, Gen. 47. 21; most necessarily if its correlative word must come in properly as the last

member of a series: נְהַר פְּלָגָיו *a river's brooks*, as we can say by putting the gen. first.

The emphasis is still stronger if the dislocated noun is immediately taken up again in its pronoun: *Jahve — him shall ye hallow!* Is. 8. 13; Prov. 10, 22; or if a new emphasis drops in also: *Jahve — in the heaven* (and not on the earth) *is his throne* ψ 11. 4. The little word אִישׁ *man*, which means sometimes nothing but the German *man*, *one*, when it is unemphatic, but when it is emphatic *each one*, is especially put disconnectedly at the head of the sentence: *each one his half*, the half of each one, Gen. 15. 10; Ez. 16. 19.

§ 310. The prefix לְ־, § 217b, sometimes gives prominence in the sentence to a single word as important, or supplies at the end such an important word, answering to our *as to*, or the Lat. *quoad;* as לְאֹהֲבַי *as to those who love me*, Ex. 20. 5 sq.

A sentence that from any cause is animated throughout often begins with a כִּי γάρ, or more strongly with הֲלֹא *surely*, § 324, 1, or in reference to the future or the present and the reason of the matter with הִנֵּה or shorter הֵן *behold*.

§ 311. 2. The repetition of the word itself gives the strongest emphasis: but this is more frequent and necessary only when the emphasis can be made clear in no other way, that is

1) with the pronoun contained in the verbal person or in the suffix, which must be repeated in its full form, since it cannot be otherwise magnified nor repeated by itself in its dependent form: נִמְלַטְתִּי רַק אֲנִי *only I saved myself*, בִּי אֲנִי *in me*, נַפְשׁוֹ הוּא *his his soul*, i. e., *his* and no other's, his own soul; the repetition of the pronoun in the dative is more poetic and Aramaic: אֹיְבַי לִי *my enemies* ψ. 27. 2, כַּרְמִי שֶׁלִּי *my own vineyard* in Canticles acc. §§ 181, 331. Later the pronoun came gradually to be used as well as the verbal person without any important emphasis.

§ 312. 2) Since the verb in calm discourse has its proper place at the beginning, § 306, a very frequent and quite peculiar idiom for the indication of emphasis has risen, namely this, to place the verb's inf. absol. before the verb itself, since the inf. absol. of itself often presents the verb alone with greater emphasis, § 328: קָנֹה אֶקְנֶה *buy it* (not have it as a gift) *will I;* הֲמָלֹךְ תִּמְלֹךְ *rule wilt thou?* יָדֹעַ תֵּדַע *know must thou!* sometimes also in narrative style: רָאֹה רָאִינוּ *seen have we;* sometimes this inf. absol. is placed at the end: אַעַלְךָ גַם עָלֹה *I will also bring*

thee up again (not merely down), Gen. 46. 4, whilst, on the other hand, the inf. abs. is sometimes put at the beginning in the entirely different meaning § 280, Amos 9. 8; Is. 3. 16. But it is often sufficient here that the mere inf. Qal precede the more definite verbal stem, as Pual: טָרֹף טֹרַף *torn is he!* Gen. 37. 33.

From such rhetorical repetition of a word those cases must be care- §313.
fully distinguished in which the repetition must serve to express a *pure idea*, because the language has not attained the power of expressing such an idea more briefly and clearly: repetition may in this way express:

1) the idea of a constant progress, of an endless multitude: מְעַט מְעַט *a little a little*, i. e., little by little, gradually, בַּדֶּרֶךְ בַּדֶּרֶךְ *always on the way*; often with numerals to denote distribution: שִׁבְעָה שִׁבְעָה *by sevens* or seven each; even whole sentences may be so repeated Is. 10. 1; Ecc. 4. 1; Ex. 35. 35; 28. 34; Num. 7. 11.

2) The idea of twofoldness, falseness, in which case the *and* is mostly required: אֶבֶן וָאֶבֶן *stone and stone*, i. e., different weights, comp. § 360; somewhat different מִי וָמִי *who and who?* i. e., who are all in particular?

3) The idea of a high or the highest degree. This is especially important inasmuch as the language has no adjective for comparison: it, therefore gives prominence to the higher degrees of the adjective by the connexion and relation when possible: קְטֹן בָּנָיו § 286, רָעֵי גוֹיִם *the wicked of nations*, i. e, worst nations, comp. § 287a; similarly with substantives: קֹדֶשׁ קָדָשִׁים *the sanctuary of sanctuaries*, i. e., the holiest of all; the bare article also is sufficient to give prominence when the context leaves no doubt as to the comparison: *Jesse had* 8 *sons and David* was הַקָּטָן *the little one*, i. e., the least; but when all such means are insufficient, the pure repetition of the whole word remains as the last, therefore with an adjective without any relation: *the question is difficult difficult*, i. e., very difficult; with adverbs: *very very*, if מִכֹּל *before all* or *above all* or something similar is not added, as Jer. 17. 9.

3. Prominence is most clearly given to a person by the §314.
pronoun הוּא αὐτός, Lat. *ipse*, referring back to it and in that way distinguishing it from others: הַלֵּוִי הוּא *the Levite himself*, Num. 18. 23; Is. 7. 14, לַכֹּהֵן לוֹ *to the priest himself*, Lev. 7. 8; especially conjunctive: *Hábel brought sacrifices* גַּם הוּא *also he*, i. e., *et ipse*, *likewise*, Gen. 4. 4.

This short הוּא has generally a strongly reflexive force in Hebrew, so that it can also form of itself the predicate with the meaning ὁ αὐτός *the same*, ψ. 102. 28. And since the language possesses no other reflexive word so short and so

convenient, this simple pronoun stands for the reflexive pronoun whenever it may refer as a suffix *mediately* to the subject: עָשָׂה לוֹ *he made for himself* (sibi), הָלַךְ לוֹ *he went himself*, i. e., has quite disappeared, אָמַר בְּלִבּוֹ *he spoke in his heart;* אוֹתוֹ, § 207, also is allowable for *se ipsum;* but where the construction is *immediate*, e. g., *he praises himself*, *I know my own self*, the language avails itself of נֶפֶשׁ *soul*, § 209, which then appears in more extensive use. Further comp. § 209 b.

§ 315. On the other hand, it is properly a decadence of the language and probably the effect of provincialisms, if sometimes the suffixes ־ֵנִי *me* and ־ְךָ *thee* are used in calm discourse and *without any emphasis* for the stronger words לִי *to me* and לְךָ *to thee* Job 31. 18; Ez. 29. 3, comp. v. 9; Is. 44. 21; 65. 5.

3) The agreement of gender and number.

§ 316. There are indeed many exceptions to the general rule that verbs, adjectives and pronouns are ruled in number and gender by their substantive; but each exception has its justification:

1. The predicate, especially the verb, if it precedes the subject, or especially if the subject follows one or more words later, may stand without any nearer definition; i. e., in the masc. sing.: עָבַר הָרִנָּה *passed by the cry*, לֹא הָיָה בָם יָדַיִם *there was not in them* hands, i. e., *power*.

The adjective rarely remains in the primary form as a more distant predicate (§ 279) *he makes the rich go* שׁוֹלָל *barefoot* (as also in German in this case) Job 12. 17, 19; Is. 20. 4.

§ 317. 2. The greatest number of exceptions arise from this fact, that the thought has greater influence than the external form; and this in various ways:

1) Since the fem. sing., acc. § 179, is the proper form for a collective word, it can easily be referred to any plur., though especially to the plur. of inanimate objects or animals: תַּעֲרֹג בְּהֵמוֹת *the beasts look up;* likewise with the dual: עֵינָיו קָמָה *his eyes fixed;* with a suffix: *the foot* תְּדוּשֶׁהָ *trampled them* (the eggs) Job 39. 15. This construction, however, is more poetic in Hebrew. The opposite of this is formed by

2) the change of a sing., which in meaning denotes something consisting of many single parts, into the plur., which most naturally occurs with living and human beings, and often after the interval of some words: צָעֲקוּ הָעָם *the people cry*, i. e., the individuals, הָאֹרֵב, acc. § 277, *ambush*, i. e., the warriors lying in wait, with the plur. Judg. 20. 37, מִלְחָמָה *war* for *enemies* with the plur. 1 Kings 5. 17; also אִמְרָה *speech* for *words* with the plur. ψ. 119. 103.

3) In a series of words formed by the *st. c.* the predicate properly follows the first word as the chief member of the series; but sometimes the second, if this is much more important than the first in the sense of the whole context, especially with קוֹל *voice* when, acc. § 286, it expresses only our adverb *loud:* קוֹל דְּמֵי אָחִיךָ צֹעֲקִים *loudly cry the blood-drops of they brother;* mostly with כֹּל, § 209, since it expresses our *all* or (when some definite individual is spoken of) our *whole:* וַתִּשָּׂא כָּל הָעֵדָה *then arose the whole congregation;* similarly often with רֹב *multitude* of— (i. e., many) and the similar מִסְפָּר *number*, with מִבְחַר *selection of*, i. e., best . . .; in other cases here and there if the second gives in any way a more personal or fuller sense than the first 1 Sam. 2. 4; Lev. 13. 9.

Apart from these cases which are more capable of being reduced to § 318. general laws, there is still a number of scattered cases in which number or gender is overlooked on account of a second or more graphic sense: but the individual cases must be separately observed. Besides, certain authors, especially of the declining period, are less careful and certain than others, although with them also there may be some less obvious reason for the irregularity, which only operates more powerfully than needful, as, e. g., the masc. sing. הַקְטֵר *the perfuming*, because sacrifices were meant by it, is construed after a long interval with the plur. and then again with the fem. sing. as a neuter and collective, Jer. 44. 21.

Other departures from the rule arise, lastly, from indefi- § 319. nite discourse, which may at first name an individual instead of all that are like it, and then pass over to the plur., which is equally correct so far as the meaning is concerned, or may reversely single out an individual from what was at first presented generally without altering the sense; yet this change occurs generally only in prolonged discourse, in new sentences and descriptions, more rarely in separable parts of the

same sentence, and then most frequently with participles or adjectives used as a subject: מְבָרֲכֶיךָ בָּרוּךְ *they who bless thee*, i. e., if anyone blesses thee *may he be blessed;* and reversely אַחֵר יִצְמָחוּ *another*, i. e., being conceived of as indefinite, the same as *others will spring up*, but this is only in poetry, Job 8. 19.

It is the same thing if *you* and *thou*, when either suits the sense, Lev. 25. 14, or also *thou* (§ 294) and *he*, i. e., *one*, interchange, 2. 8; 13. 52, 55, 57.

3. SPECIAL KINDS OF SIMPLE SENTENCES.

1) Negative sentences.

§ 320. 1. The objective negative לֹא, Lat. *non*, Greek οὐκ, and the subjective, according with the one-sided feeling and thought of the speaker, negation, אַל, Lat. *ne*, Greek μή, always refer in common discourse to the whole sentence, and, therefore, stand most properly before the verb as the foundation of the sentence, or, if the sense necessitates them to stand before another word (e. g., the subject, Num. 16. 29), at least so that they with this word refer to the whole sentence. This is carried so far, that in those cases in which otherwise an infinitive or a participle as predicate of the sentence would be used, the personal verb in the perf., or when this is less fitting in the imperf., although these two tenses in this case agree in the end when differently viewed, Lev. 11. 5 sq.; 17. 4, 9, must always be used on account of the לֹא.

§ 321. 2. —אֵין, acc. § 209*b*, properly negatives only a single part of a sentence, i. e., never the entire personal verb (as that which contains both subject and predicate) but a noun as our *without* or the prefix *in-*, but becomes, when used more independently in the sentence, also a negation of existence in general; either before a single substantive, which then further explains the subject also: אֵין יוֹעֵץ *no counsellor*, i. e., there is no counsellor, אֵין עֹשֶׂה *none who does*, i. e., none does, or also before closer predication, which as a verb must be in the part. and by which means a somewhat more emphatic negation is formed: אֵינֶנִּי שֹׁמֵעַ *I am not hearing*, i. e.,

I do nót hear: both applications are so frequent that the phrase comes to be used even in narrations of the past, as וְאֵינֶנּוּ *and he was no more*, where the past tense is made apparent by the whole narrative only, Gen. 5. 24; Jer. 32. 33. If the subject must be put first, acc. § 309, this negative takes the second place, connecting itself just as in other cases with the personal verb by means of the participle: כֶּסֶף אֵין נִתָּן *silver was none given*, and, therefore, when a verb is unnecessary returns into the *st. abs.:* אָדָם אַיִן *there was no one*, in a condition-sentence, Gen. 2. 5.

Later writers assign a yet freer position to this particle, as אָדָם אֵין צַדִּיק *no man is righteous*, Ecc. 7. 20.

3. בִּלְתִּי is *except* before a whole sentence (זוּלָתִי more before a single word); but also serves as merely a stronger negative in construction with a noun, especially with לְ־ before the inf. constr., which should have this prep., acc. § 237: לְבִלְתִּי סוּר *not to turn from.* The shorter בְּלִי may, although in prose only after a preposition, stand simply before the finite verb: עַל בְּלִי הִגִּיד *because* (§ 217 d) *he did not announce it;* certain poets use the still shorter בַּל as equal in meaning with the simple לֹא or also with אַל, ψ. 141. 4; Is. 14. 21. — אֶפֶס is *only* at the head of a limiting sentence; on the other hand, when it is construed as אַיִן it equals *there is no more* —. §322.

Sometimes two of these negatives are joined to strengthen somewhat the meaning: מֵאַיִן or מִבְּלִי *without any* —, since מִן, acc. § 217 a, has likewise negative force. §323.

Particles with the meaning of indefiniteness stand by the negative particles without any conjunctive attraction: לֹא־כֹל *not anything*, i. e., nothing, similarly לֹא־דָבָר and לֹא־מְאוּמָה *absolutely nothing*, which almost everywhere serves for this object.

נָתַן לְאַיִן or שִׂים לְאַל *to bring to nothing* is allowable only in poetry.

2) Interrogative sentences.

1. If the sentence as a whole is interrogative, that word upon which the force of the interrogation especially comes is put first; yet sometimes another primary interrogatory word is found in the middle of the sentence, so that the sentence §324.

takes a new start from that point, Gen. 17. 17. The emphatic emplacement at the beginning of the sentence of the word to which the interrogation especially refers together with the interrogative tone is enough without a proper interrogative particle, so that even לֹא sometimes denotes *not*—? and in negative doubtful interrogative sentences which are connected with something preceding by *and* and the imperf., there is regularly no interrogative particle: *to others I have not told it*, וְלְךָ אַגִּיד *and to thee should I tell it?* Yet in general interrogative particles are very frequent, and

1) the chief is הֲ־ § 104 Lat. *an*, Greek ἦ: הֲשָׁלוֹם לַנַּעַר *is it well with the boy?* The compound הֲלֹא *nonne?* often points to something well known, so that it may be rendered *yea*, *truly*; on the other hand, אַל* is *surely not —? I feel*, ψ. 121. 3. הֲכִי *an quod? is it that—?* if one does not know the cause, and hence equal to *numquid?* German *etwa?*

2) אִם (or הֵן Jer. 2. 10), properly a conditional particle (§ 355), has its principal place in dependent questions: *enquire* אִם אֶחְיֶה εἰ ζήσομαι, *whether I shall live?* (הֲ־ is rare here, Gen. 8. 7); but is then used especially in questions presenting an alternative, where it may therefore be וְאִם *sive* also in fuller form, whether an other question definitely precedes: הַאַתָּה זֶה אִם לֹא *art thou there or not?* or any thing else has preceded from which one may turn to another alternative, Is. 29. 16; 1 Kings 1. 27.

§ 325. 2. Of the interrogative pronouns מָה *what?* מִי *who?* the first even when it really refers to persons enquires as to *nature* and character: מָה אֵלֶּה *what*, i. e., of what nature, *are these?* but the second enquires as to *persons* even then when these are only implied: מִי הַמַּחֲנֶה *who is the drove?* that is, the men and animals in it. But although their proper place is the beginning of a sentence or a division of a sentence, they must conform to the law of the word-series, § 288, when they have the sense of our genitive, as בַּת מִי *whose daughter?* חָכְמַת מָה *whose*, i. e., of what matter, *wisdom?*

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* הֲ does not stand before א, as, acc. § 70, elsewhere the placing together of many aspirates is avoided, 1 Sam. 22. 15; 2 Sam. 19. 23.

In a more animated question the demonstrative pronoun is often joined with this interrogative one: מַה־זֶּה *what then?* לָמָּה זֶּה *to what then? wherefore then?* Also מַדּוּעַ may stand for *wherefore?* strongly contracted from מַה יָּדוּעַ *what having seen* (experienced), i. e., from what experience and cause? — The stronger מִי often separates itself into a small sentence before the more definite predicate, so that it then equals: מִי הוּא אָמַר *who is he* (who) *said?* מִי הוּא זֶה *who is then—?*

מָה is also the reproachful, blaming *what*, i. e., *wherefore?* or the rejecting *what!* or how! whence the transition to the meaning of an animated *not* is very easy but has scarcely begun in Hebrew, Job 31. 1. Stronger blame is conveyed by מַה לְּךָ לַעֲשׂוֹת *what is to thee* or *what hast thou to do?* which is also construed immediately with the imperf. or part. in the meaning of a present Is. 3. 15; Jon. 1. 6. מַה לִּי וָלָךְ *what* is *to me and thee?* i. e., what have we in common? what hast thou with me? is likewise strongly repulsive.

מִי יוֹדֵעַ *who knows?* with the meaning *probably* may be construed similarly with a following verb, Joel 2. 14: but more frequently we have instead the shorter אוּלַי, written אֻלַי also, which properly means *whether that ....?* and is thence also a stronger *whether?*

With the interrogative אֵי זֶה ποῖος, § 183, זֶה hardly ever changes according to the gender, but as a more flexible particle is construed with prepositions. The substantive subordinated acc. § 287c is usually indefinite: אֵי זֶה בַיִת *which house?* אֵי מִזֶּה עִיר *from what city?* Still it is also found with the article אֵי זֶה הַדֶּרֶךְ הָלָךְ *which way went he?* 2 Kings 3. 8, properly *which* is *the way* which *he went?* acc. § 332. §326.

3) Exclamatory sentences.

1. For the single noun standing as an exclamation an interjection, acc. § 101, is not very common: it stands therefore without any alteration, and rather with than without the article: הַכֹּהֵן *O priest!* and mostly but gradually changing into the second person, Hab. 2. 15. — The particle כִּי, which §327.

originates acc. § 101, stands sometimes before אֲדֹנִי only in urgent request, *O my lord!*

§ 328. 2. If the verb in the inf. abs. appears as an exclamation, this abrupt and broken kind of speech serves with a single verb placed first in the sentence for an absolute command, in which what is necessary is merely presented and nakedly prescribed: עָשֹׂה *to make!* i. e., *faciendum est,* זָכוֹר *to remember!* i. e., thou or you must remember, הִמּוֹל *to be circumcised* לָכֶם *of you* (acc. § 295) *all flesh!* i. e., must be, Gen. 17. 10. As the imperative and the voluntative as the command of personal mind and wish in this way distinguish themselves from this command prescribed in the manner of law, likewise in negative sentences אַל תַּעַשׂ *do not!* § 320, is distinguished from לֹא תַעֲשֶׂה *thou mayest not do!*

Elsewhere the verb stands so abruptly and disconnectedly first because the speaker is too full of his subject to explain the action more calmly: הֲרֹב *to contend with God the carper?* i. e., will he really—? Job 40. 2, in which case the somewhat softer idiom of § 312. 2 might be used; — or in vigorous representation of deeds that excite much astonishment or displeasure, where in a further stage of the discourse the usual discourse is often returned to, Hos. 4. 2; Is. 21. 5.

But everywhere this inf., if the discourse were calmer, might be resolved into any person (into the first also Ez. 23. 30); and since it only stands more emphatically for the personal verb, it is construed entirely as the verb.

§ 329. 3. Every sentence also may appear as an exclamation without the help of an exclamatory sign: שָׁלוֹם לָךְ *peace* be *to thee!* בָּרוּךְ אַבְרָם *blessed* be *Abram!* but rarely so abrupt as: *destruction of all sinners!* Is. 1. 28. In the established phrase חֵי נַפְשְׁךָ *by the life of thy soul!* which must be accounted for as in the accusative of interjection (*per* vitam tuam!), חֵי is properly an adjective, which, contrary to the usual order is put before the noun, acc. § 293, and therefore still more briefly in the constr. state before the fem. נֶפֶשׁ *soul* acc. § 287, and then remains unabbreviated before a masc. noun, as when God is spoken of חַי יְהוָה *living Jahve!* i. e., as true as Jahve lives; חַי אָנִי *as true as I live!*

A wish may be expressed by a conditional particle, comp. εἴθε; but the stronger conditional particle לוּ serves more frequently for this purpose than אִם: לוּ יְחִיֶה *O if he lived*, i. e. that he might live! לוּ מַתְנוּ *O that we were dead!* but also לוּ יָרַדְתָּ *utinam descenderis!* with the full retention of the conditional perf. acc. § 355. Such particles may, finally, be put before the imper. even: אִם אַתָּה לוּ שְׁמָעֵנִי *if thou* (wouldest) — *O hear me!* Gen. 23. 13.

Compounded with this לוּ (properly *lau*, thence also *lai*) we have אַחֲלַי *O that now!*

מִי *who?* with the imperf. expresses the wish more gently; and מִי יִתֵּן *who will give this?* i. e., would that—! is so frequent that it may stand immediately before the principal verb, or may also be construed in the manner of the Lat. *accus. cum inf.*, Job. 6. 8; 11. 5.

מָה, § 325, standing immediately before the predicate and closely connected with it, serves as an exclamation of astonishment at the nature of a thing: מָה נּוֹרָא *how terrible!* Also such cases as מַה טּוּבוֹ *what his goodness!* as we say, how good he is! Zach. 9. 17. §330.

כִּי *that* often serves to intensify an affirmation: I mean *that—!* and is therefore as the Lat. *imo* in our language either *yea*, Gen. 18. 20; Is. 32. 13, אָמְנָם כִּי *verily indeed—!* or if the connexion naturally leads to an antithesis, *no! yet!* Is. 2.6; 8.23.

B. THE DEPENDENT SENTENCE.

1. RELATIVE SENTENCES.

1. If the relative sentence starts with a personal word *who* (neuter *which*), in general אֲשֶׁר, § 181, serves to express it, to which in poetry זֶה or זוּ, § 103 (very rarely the mere article 1 Sam. 9. 24) sometimes corresponds; מִי *who* and מָה *what* are used only in general ideas when everything is sought for and included that in any wise belongs, so that one might say instead *whosoever*, *whatsoever*, and thence also מִי אֲשֶׁר *who is he who*— (מַה שֶּׁ־ *what* . . . . in Ecc.) may be used with the same meaning. §331.

The use of relative particles is all the more frequent in Hebrew, because it has not formed from the personal pronouns any short relative pronouns answering to the Latin *meus, tuus:* hence אֲשֶׁר לִי *who* (which) is *mine*, i. e., *my*, § 292, must always be used instead; except when the same idea can be expressed more briefly, as in the sentence לִי כוֹרָה:, § 276.

Every personal relative word stands disconnectedly at the head of its sentence, as a fundamental word put first to indicate the relation: it has on that account properly a complete sentence after it, and must, if the sense does not allow greater brevity, be further explained in the course of the sentence by its corresponding pronoun (usually of the third, yet possibly of the second or the first person), *who — I said to him*, i. e., in our language, *to whom I said*, just as in another case, acc. § 309: *the man — I said to him*, i. e., to the man I said. If therefore the relative word refers

1) to the *subject* of its sentence, its personal pronoun follows in the nominative: אֲשֶׁר הוּא חַי *what is living*, though it may be omitted especially in small sentences: הָאֲנָשִׁים אֲשֶׁר אִתּוֹ *the men who* are *with him;* if it refers

2) to the *object*, it is completed in its proper place by the suffix: הָאִישׁ אֲשֶׁר כְּלָאֻהוּ *the man whom they imprisoned*, although the suppletion may be left out, especially with mere things: הַדָּבָר אֲשֶׁר דִּבֵּר *the word which he spoke;* but if it refers

3) to a word that is closely subordinated, its suffix can never be omitted on account of the needful perspicuity: אֲשֶׁר אָמַר בְּנוֹ (he) *whose son spoke*, אֲשֶׁר אָמַר לוֹ (he) *to whom he said:* though in the general conditions of time, place, manner the accusative, acc. § 279, suffices: עַד הַיּוֹם אֲשֶׁר בָּא *until the day that* (when) *he came*, בַּמָּקוֹם אֲשֶׁר דִּבֵּר *at the place that* (where) *he spoke.* As an indeclinable word, אֲשֶׁר may also refer to another indeclinable word: אֲשֶׁר שָׁם *where*, § 103, אֲשֶׁר מִשָּׁם *from where.*

Further, the possible positions and conditions of a relative sentence must be carefully distinguished:

§ 332. 1. The relative sentence further describes a substantive that was just before named, and is, therefore, most nearly related to a co-ordinate adjective, § 293. Since by the substantive the person of the relative sentence is already sup-

plied, and the relative sentence is essentially complete of itself without the relative word, acc. § 331, — it is not surprising that a special relative word is not infrequently omitted in this case, especially if the substantive to be described is indefinite, also mostly in poetic brevity; therefore

1) if the relation has the sense of the subject: בְּאֶרֶץ לֹא לָהֶם *in a land* that is *not to them*, i. e., not theirs;

2) f it has the sense of the object: אֶרֶץ יְדָעָהּ, *a land that he knew*, with the suffix, but without it also: יוֹרֶנּוּ בְדֶרֶךְ יִבְחָר *he teaches him as to the way* which *he should choose*, i. e., which way he should choose:

3) if it refers to a word that is closely subordinate, when the suffix cannot be omitted: הַדֶּרֶךְ יֵלְכוּ בָהּ *the way upon which they went*, except where the accusative is intelligible acc. § 331. 3: אֵי זֶה הַדֶּרֶךְ יֵחָלֶק אוֹר *which is the way where the light divides?* Job 38. 19, 24; 21. 27. The relative word is omitted more constantly after short sentences which of themselves give no complete sense: רַב אָדָם יִקְרָא there are *many men who*, i. e., many a one *calls*, § 299.

A single substantive in the *stat. constr.* rarely occurs: קִרְיַת חָנָה דָוִד *the city where David encamped*, Is. 29. 1: but every word that requires suppletion must be more closely connected by the tone of the voice. — This usage is more common of certain words of general meaning, which are constantly found in this connexion, as יוֹם *day*, i. e. time in general, as יוֹם קְרָאתִיךָ *the day I called thee*, i. e. *when*, *quando*.

2. The relative word itself is substantive instead of any other: אֲשֶׁר עַל הַבַּיִת *who* (he who) is *over the house*, i. e., steward. Then it is also immediately interwoven into another sentence notwithstanding its connexion with its own sentence, and may therefore when referred to this second sentence become an object: דַּע אֶת־אֲשֶׁר יִקְרֶה *know* that *that will come to pass*, or may depend upon a word in the *st. constr.* or a preposition: אֱמֹר לַאֲשֶׁר עַל הַבַּיִת *say to* him *who* is set *over the house*. §333.

Here also the artistically short style of certain poets sometimes omits the relative word although more rarely than § 332; most frequently after a *st. constr.* with a verb before it, where the strong antithesis of the incongruous words itself points to the connecting link: בִּידֵי לֹא אוּכַל קוּם

in the hands of him whom *I cannot endure*, לְלֹא שָׁאָלוּ *to those* who *asked not*, אַשְׁרֵי תִּבְחַר *blessedness* to him *whom thou choosest*, ϑρ. 1. 14; Is. 66. 1; ψ. 65. 5; more rarely when the context conveys the idea of the object: *hell takes away those* who *sinned* Job 24. 10, or even that of the subject Is. 41. 24; 48, 14, 21; 63. 19.

§ 334. 3. The relative word stands first acc. to num. 2, but it is afterwards more definitely explained as to its contents by a substantive subordinated in the accusative, acc. § 287*c*: by which means an indefinite idea is formed as if the substantive stood first: *who — a wife*, i. e., whatever *wife*, or if a wife —; *what came as the word*, i. e., what words, kind of words, came; though this convenient brevity is but rare in Hebrew, Lev. 4. 22; Num. 5. 29; Jer. 14. 1; Ez. 12. 25.

§ 335. The participle, and the adjective also, has, acc. § 168, naturally the force of a verb used as a relative predicative word, and may, therefore, take more briefly the place of the relative with a finite verb; either alone: הַיָּרֵא *the fearful one*, i. e., he who fears, or dependent upon a preceding substantive, in which case it often assumes the article even after an indefinite substantive: נֶפֶשׁ הַחַיָּה *soul the living one*, i. e., which lives, Gen. 1. 21. In this close conjunction with a preceding noun the participle is also often used as *perf.*: מִי הוּא הַצָּד *who is he that has hunted?* Gen. 27. 33, sometimes even as *imperf.* in a purely future sense, 19. 14.

§ 336. II. The particle which takes up a mere thought and refers it to something else (the conjunction, as gaudeo *quod* vales) is כִּי *that;* more rarely אֲשֶׁר also is used in this sense. A sentence thus introduced refers

1) rarely to a predicate in such a way that it supplies the definite subject: טוֹב אֲשֶׁר לֹא תִדֹּר it is *good that thou vowest not*, for then the inf. constr. can be used mostly with greater brevity. But it refers frequently

2) to the previous sentence as its object and as its nearer object depending immediately from an active verb, where, therefore, אֶת־ also may stand before אֲשֶׁר *that*, acc. § 207: הִגִּיד כִּי *he announced that—; I trust* כִּי *that he will do* (with the imperf.); וְעָשִׂיתִי אֵת־אֲשֶׁר תֵּלֵכוּ *I make that ye walk*, Lat. *ut eatis*, Ez. 36. 27; Ecc. 3. 14, in that the tense and the mood of the verb in

the relative sentence are determined in each instance by the sense. With verbs of saying, seeing, hearing, and the like, however, the whole sentence may also be subordinated more briefly, acc. § 284, with its subject and predicate; and in the oscillation between these two possible constructions, כִּי often appears before the predicate only: *he saw the light that* (it) *good*, Gen. 1. 4, 6. 2; *dicite justum* כִּי טוֹב quod bonus, i. e., *esse bonum*, Is. 3. 10.

3) The relative word whether it is a preposition or another relative word joins a preceding noun in the constr. state with its sentence, and so becomes the connecting link of both: יוֹם אֲשֶׁר *day that*—, i. e., that day, *quando*, בִּמְקוֹם אֲשֶׁר *in the place that*, i. e., in that place, briefer than *in the place where*, Lev. 4. 24, 33, where אֲשֶׁר is preferred to כִּי, because it can be used as an accusative acc. § 321. 3. Further, אֲשֶׁר must always be used with the shortest preposition: כַּאֲשֶׁר *as that*, or *as*—, בַּאֲשֶׁר *in that, when*, or when locality is referred to *where*, also transferred to cause, *in so far*, *because* (as prep. *on account of* in a late passage Jon. 1. 8); תַּחַת כִּי *instead of that*, אֶפֶס כִּי *saving that*. But since somewhat stronger prepositions often stand before a sentence also as conjunctions without a relative word, or subordinate the inf. constr. most briefly, it is very important here to observe the historical usage of the language in reference to particular instances.

All subordinate relative sentences, accordingly, belong here, whether they are introduced by the simple relative conjunctions, or by the combination of the relative conjunctions with prepositions, or by more definite conjunctions; especially §337.

1) the *sentences of most general reference to something just spoken and left unfinished:* interrogative, as *what provokes thee* כִּי תַעֲנֶה *that thou repliest?* expressing astonishment, as *O that we had died in Egypt* כִּי הוֹצֵאתֶם *that ye* (instead of that) *have led us out of Egypt!* Ex. 16. 3; Gen. 21. 7, comp. § 330.

2) Sentences expressing *sequence and purpose*, for which אֲשֶׁר with the imperf. may serve, as Lat. *ut* with the conjunctive, Deut. 4. 40; 28. 27; Gen. 11. 7; after a verb of motion, the imperf. simply is sufficient to express even the aim and design,

ψ. 88. 11; Job 16. 8. A purpose is more clearly expressed by לְמַעַן (*in reference to this that* —) and בַּעֲבוּר (*on account of this that* —) with the imperf. or better with the voluntative, and by אוּלַי also, § 325: *I will ascend the mountain* אוּלַי אֲכַפְּרָה *if I may* (perhaps) *propitiate God*, i. e., in order that I (if possible) p. G. Ex. 32. 30. The negative *that not*, *in order that—not*, is expressed most briefly by אַל, § 320, as the Latin *ne*, ψ 19. 14, more distinctly by פֶּן; but this last particle stands also, as the Latin *ne*, in expressions of fear of an evil, which one will guard against (with the imperf.), Gen. 3. 22, or believes to have already come (with the perf.) 2 Kings 2. 16; 2 Sam. 20. 6.

3) In *temporal* sentences we have

a) כִּי or כַּאֲשֶׁר (rarely אֲשֶׁר alone, Jos. 4. 21) for our *as*, *then*, *when*, of the past, but also of the present or future, for our *when*, Lat. *quum*, not for *if*, Lat. *si* (comp. § 135. 1), and then of duration in the past for our *whenever*, i. e., as often as; the preposition כְּ־ is rarely joined more briefly with the part. immediately, acc. § 168. 2, for a present in the past, Gen. 38. 29. — כָּעֵת *at the time when*—, *at this time*—, *when once*, Job 39. 18.

b) טֶרֶם *not yet* and בְּטֶרֶם *before* with the imperf. as the tense of the unfinished, whether the present or the past is spoken of, § 136. 3; more rarely with the perf. for our plupf. ψ. 90. 2. Similarly עַד אֲשֶׁר with the imperf. as *donec pervenirem* ψ. 73. 17.

c) אַחֲרֵי *after that*, מֵאָז or מִן־אָז *since*, and other particles with a similar meaning.

§ 338. III. The means of expressing *indirect* discourse are not so fully developed in Hebrew as in Greek and German, yet they are not altogether wanting. Not infrequently a thought about to be quoted, which might be quoted in direct narration, or introduced with כִּי *that*, is forthwith subordinated in indirect narration: יֵדְעוּ אֱנָשִׁים הֵמָּה *do they know they are men!* ψ. 9. 21; *he commanded* יַעַמְדוּ *they should stand*, Dan. 1. 5; Lev. 9. 6; θρ. 1. 10; Hos. 7. 2; more rarely, however, in a freer position and longer continued, ψ. 40. 4.

In quoting a speech or a thought the frequent form לֵאמֹר *to say*, or *o quote the words*, § 280, is used; sometimes אֲשֶׁר merely is used as a shorter form for the same object, as ὅτι.

2. COPULATIVE SENTENCES AND WORDS.

I. The simplest connexion by means of וְ *and* is in this language so frequent, both when a single noun is conjoined as well as a sentence, that it is also found with two ideas of which one as less important might often be subordinated to the other. — So often one noun is joined to another by *and* when we should use *with;* hence also the simple personal pronoun is often repeated before a second noun after a more important one: דָּוִד הוּא וַאֲנָשָׁיו *David* he and his men, i. e., *with his men.* Similarly the predicate, even if it is put after the nouns, can be referred only to the first noun, if this is the more important in sense: אֲנִי וְנַעֲרֹתַי אָצוּם *I and my maidens,* i. e., with my m., *will fast.* § 339.

That the same suffix should be omitted with the second noun (עָזִּי וְזִמְרָת *my pride and song*, Ex. 15. 2, for וְזִמְרָתִי) is as rare as that two nouns follow each other in the constr. state: מִבְחַר וְטוֹב לְבָנוֹן *the choice and the best of Lebanon.* In the latter case the first of two nouns essentially alike in sense may remain in the *stat. absol.*, as נִבְזֶה וַחֲדַל אִישִׁים *of men despised and forsaken,* Is. 53. 3, 4, connected acc. § 288.

If the simple וְ connects a new sentence with a previous one, the new sentence may be an *antithesis*, inasmuch as the word which forms the antithesis to the previous sentence is put first, whenever this is at all possible: *he called the dry land earth*, *and* (*but*) *the gathering of the waters he called sea,* Gen. 1. 10. — But the second sentence may be, on the other hand, a more subordinate, explicative sentence, e. g., a comparative sentence, Job 5. 7; 14. 11 sq., also at times but repeating an important word (our *even*), Ecc. 1. 5; ϑp. 3. 26. § 340.

But here the most important thing is that the simple וְ serves also to bring in *descriptive* or *condition-sentences*, § 306, by the side of others; and thus the condition-sentence § 341.

1) may be more closely connected with the preceding one, and so itself have the וְ at its head; in which case the

rule, that the subject in a condition-sentence must stand first, is so strictly observed, that if the subject is a noun already given in the principal sentence, it must nevertheless be repeated at least in its pronoun: *he smote the camp* הַמַּחֲנֶה הָיָה בֶטַח *whilst the camp was resting; they came to her* וְהִיא יֹשֶׁבֶת *whilst she sat; they prophesy* וַאֲנִי לֹא שְׁלַחְתִּים *and I have not sent them,* i. e., although I have not sent them; from which rule there is no other exception in common narration than that the perf. may stand before the subject after an emphatically prominent word like הִנֵּה *behold* and לֹא *not,* and when a sentence is without a verb a smaller word may be put before the more important subject, acc. § 307: *I came to the temple* וְהִנֵּה מָלֵא כְבוֹד יְהוָה הַבַּיִת *just when the glory of Jahve had filled the house; save us* וְשָׁוְא תְּשׁוּעַת אָדָם *since vain is man's help*, Ez. 43. 5; Lev. 15. 11: ψ. 60. 13.

But such a condition-sentence, if it is not of too great substantive importance in relation to other members of the sentence, may also be subordinated more briefly in the accusative, acc. § 279, and most easily when a participle can be used (which even precedes its subject, if this is less important in meaning, Ez. 26. 5; 36. 12); but most boldly and rarely the condition-sentence is thrown in, as in a brief parenthesis, e. g., in a larger condition-sentence: וְהוּא נִזְהָר מִלֵּט נַפְשׁוֹ *since he, warned* (if he had taken warning), *would have saved his soul,* Ez. 33. 5; ψ. 4. 3; Prov. 20. 14; Jud. 8. 4.

2) Or the condition-sentence is inserted in a long series of narrations, and may also stand at the beginning of a new narrative, although with the supposition of words previously spoken; here the וְ־ may always stand first, and the first position is still more necessary for the subject, Gen. 18. 8; 24. 21; Jos. 6. 1 (without וְ־ Deut. 5. 5); — Num. 12. 11; ψ. 2. 6; Is. 3. 14.

3) But, lastly, when the condition-sentence is put first, in order to describe an event occurring in given conditions (whether the past, present or future is spoken of Jos. 2. 18), the subject must always be put prominently first (unless exceptionally the predicate for some special reason should be of much more importance, Gen. 27. 30); then the calm regular narration

may come in with the Vav of sequence, § 342, Gen. 24. 1 sq., unless to describe a sudden or unexpected event the second sentence also assumes graphically the form of a condition-sentence, Gen. 27. 30; 38. 25; 1 Sam. 9. 11, or if no imperative or no question follows, which would make the *and* cumbersome, Gen. 49. 29; Ex. 3. 13.

If the subject is quite indefinite, the mere participle is sufficient to put a case or circumstance: מוֹשֵׁל צַדִּיק *whoever rules righteously*, i. e., if anyone etc., 2 Sam. 23. 3 sq.; Job 41. 18; comp Jer. 23. 17; Gen. 4. 15.

These sentences, therefore, might be classified with the reciprocal sentences, §§ 355—57.

II. From this common, weak copula וְ *and* the stronger § 342.
ánd is, acc. § 231, to be carefully distinguished, since this refers back forcibly to what precedes, presenting what follows as conditioned by what precedes, and as issuing from it, thereby expressing a close and deep relation of the second to the first: *ánd*, i. e., *and then*, *and so*, *so*, *so that*. This *Vav of sequence* expresses,

1. in conjunction with the perf. and imperf., acc. § 231 sq., the action of the verb in relation to something already said in a living, changeful sequence, so that, as in a suddenly changed temporal relation past actions appear as coming but coming and unfinished actions as already come and finished, the simple tense or the simple mood, therefore, changes suddenly as it were into a complex tense, whether a simple tense precedes (as usually), or any other form of a sentence produces this definite meaning and sequence of tenses. If, e. g., simple narration requires at some point the imperative, this imper. changes (because it is only a branch of the imperf. acc. § 224 sq.), when the relative time or sequence of meaning comes in, immediately into the very calm expression of its antithetical tense, i. e., into the complex perf. with the Vav of sequence.

Still it cannot be denied, that the *perf. consequutivum* generally § 343.
is decreasingly used in Hebrew, as the language is presented to us, and that here and there (as Job 7. 17 sq.) the use of the *imperf. consequ.* instead has crept in, as the stronger of the two forms. Nevertheless, this does not occur to such an extent as that the imperf. conseq. is ever employed, e. g., when the imper. as a simple mood is required by the sense, acc. § 342.

§ 344. Every action which proceeds from or is further developed out of a preceding one, whether the latter was mentioned immediately before or somewhat earlier, is connected by this strong tie, even if the progress lies more in sense than externally in time: אוּכַל וְרָאִיתִי *I shall be able ánd see*, because actual seeing presupposes the power; this connexion is also possible between two actions, of which one might be, as the less important, subordinated in another manner: וַיָּשָׁב וַיְדַבֵּר *ánd he turned ánd spoke* = spoke again: דַּבֵּר וְאָמַרְתָּ *speak so that thou sayest.* — But these tense-forms also express the *sequence of thought*, if the context points to it: and

1) when a conclusion is drawn from something already said: וַיָּקָם *so was bought*, Gen. 38, 20;

2) when an emphatically prominent but unfinished thought is again taken up in the verb and more closely connected: *and his concubine* — (as to her) *so bore also she* וַתֵּלֶד Gen. 22. 24; *for thy name's sake* וְסָלַחְתָּ *then forgive me*, ψ. 25. 11; similarly after a note of time put abruptly at the beginning: עֶרֶב וִידַעְתֶּם *in the evening — then you will know*, Ex. 16. 6;

3) after an interrogative, or another sentence which can be a protasis: *what is man* וַתֵּדָעֵהוּ *that thou knowest him?*

§ 345. But since in these two tense-forms, acc. § 241, the Vav of sequence and its verbal form make up an inseparable compound, this entire construction is destroyed whenever another word than the verb must stand at the beginning of the sentence; in that case, therefore, the simple וְ *and* stands first before this word and farther on that simple tense which would be used when there is no sequence: hence וְ . . . כָּתַב instead of וַיִּכְתֹּב, and וְ . . . יִכְתֹּב for וְכָתַב. In this way לֹא *not* especially has a disturbing effect, acc. § 320, but also every other word which on account of the meaning must precede the verb, e. g., on account of an antithesis: וַיִּקְרָא וְ . . . קָרָא Gen. 1. 10, § 340.

Notwithstanding, since this progressive sequence in narration, to which the Hebrew is so uncommonly attached, is so hardly given up, it is often restored with the aid of the most general verb הָיָה *to be* before inserted notes of time or other words put somewhat more strongly prominent, so that

when the *imperf. consequ.* is required וַיְהִי, and when the *perf. consequ.* וְהָיָה supplies the place of the stronger *ánd;* whereupon follows the proper verb, either in a simple tense, or as in an apodosis with the Vav of sequence: וַיְהִי בַּיּוֹם הַהוּא וַיֹּאמֶר *and it came to pass on that day, then said he,* if the sentence is not remodeled, acc. § 340. 3, Is. 37. 38.

Yet where one might expect according to the above § the simple § 346.
tense-form, the complex tense-form, notwithstanding an intervening word, is sometimes continued separated from its וְ *and,* 2 Sam. 2. 28; ψ. 69. 22; Prov. 9. 4, comp. v. 16.

2. This *ánd* expresses pure sequence of thought in conjunction § 347.
with the imperative and voluntative with or without strengthening by ה ָ, § 228. This form for the expression of the will determined by something preceding is also met with after a calm sentence: *thou desirest not sacrifice* וְאֶתֵּנָה *that I should* (if thou desiredst it) *give it:* its place, however, is more after a challenging protasis (e. g., after the imperative, or an interrogative sentence), whereupon this sentence follows as a kind of apodosis: *who is wise* וְיָבֵן *that he may understand this?* which is = if anyone is wise then he will understand this; דִּרְשׁוּנִי וִחְיוּ *seek me ánd live!* which is said with greater animation for, if you seek me, you live; *form a plan* וְתֻפָר *that it be broken!* i. e., form but a plan, it will surely be broken. Therefore since this sentence always stands in close connexion with that preceding it, it may even lose the *ánd* and by that means connect itself still more closely: *throw the staff to the ground* יְהִי *so it will become a serpent,* Ex. 7. 9. — But the limitations which affect the tense-forms, § 345, may destroy this connexion also.

3. But וְ can also denote the sequence of thought before § 348.
any other word (and was in that case originally spoken with a tone peculiar to itself), e. g., in the resumption of broken discourse: *slave of thy father's* (as to that) וַאֲנִי מֵאָז *so was I formerly; and now* — וַאֲנִי עַבְדֶּךָ *so am I thine,* 2 Sam. 15. 34; *thy hope* (as to that) — וְתֹם *so is it the innocence of thy ways,* Job 4. 6.

The antithesis of these two fundamentally different kinds § 349.
of וְ *and* is formed in connexion with both single words and

sentences, 1) by explanatory words, as *in his soul*, *his blood*, Gen. 9. 4; in which way two verbs also may reciprocally complete each other: *she is wasted*, *she sits on the ground*, i. e., she sits wasted, Is. 3. 26, in which case, however, they usually stand close together, § 285. — 2) By climaxes for various purposes, e. g., Gen. 1. 11; Jud. 5. 27; to the third word, Deut. 29. 22. — 3) By brief, abrupt sentences, Jud. 5. 13.

§350. As the finite verb in its two main divisions, perf. and imperf., and their intersection by the imperf. conseq. and perf. conseq., forms in Hebrew the firm basis of calm and regular narration, all differing off-shoots and shades of meaning of the verb, with which the narration may begin, come back to the primary calm regularity in the further course of the narration. Hence

1) stronger forms of expression recur to the common ones: the imper. and vol. do not generally continue through many verbs, and do not often occur in the midst of connected sentences generally: hence וְלֹא with the imperf. of our languages often means *in order that not*, Jer. 10. 4, also at times merely לֹא, acc. § 349. 1, Ex. 28. 32; 39. 23; similarly the infin. absol. and the part. denoting state or condition are not long continued.

2) *Shorter* forms of expression are not carried on: the inf. constr. and the part. which gives concisely the force of a relative sentence fall back into the common tense-form required by the sense: לָשׂוּם . . . וְ . . . יַשְׁמִיד *in order to make* (that he may make) the earth waste, *and destroy* the sinners from off her, Is. 13. 9; מֵקִים דָּל יָרִים אֶבְיוֹן *who lifts up the lowly*, *exalts the needy*, 1 Sam. 2. 8. A relative sentence especially falls also as soon as possible into the Vav of sequence, even in compressed expressions like: זֶרַע מְנָאֵף וַתִּזְנֶה *seed of him who committed adultery and she* (the mother, in this way) *played the whore*, Is. 57. 3; similarly Hos. 7. 10.

§351. A negative particle put emphatically before the first sentence can often prolong its force into the second sentence without any injury to the sense; as also the force of a preposition often continues in a following sentence with similar meaning, Is. 38. 18; 15. 8; Jud. 5. 9. — More rarely a second parallel sentence brings up a word which the first sentence also requires, Zach. 9. 17; Is. 48. 11.

And since, further, the desire of brevity has force, not infrequently a second verb is annexed with וְ in the *inf. absol.* simply, as § 280, in whatsoever form the preceding verb may appear, but especially if the actions are simultaneous and there is no change of person: שַׁבְתִּי וְרָאֹה *I turned and saw* (similarly with אוֹ *or*, Lev. 25. 14; Deut. 14. 21); *the inf. constr.* with לְ also begins to be so used, Jer. 17. 10; 19. 12; Ecc. 9. 1.

III. אוֹ *or* stands next in order to וְ *and*, since it only § 352. adds a *new* possibility; therefore it may also stand before the perf. like the Vav of sequence and with the same force, Num. 5. 14. It is often corrective: *or rather*, with the second question Jud. 18. 19: thence also *if haply*, *but if*, Lat. *sin*, Lev. 4. 23, 28, so especially in the combination אוֹ מָה *what if haply*. Still here and there the simple וְ also obtains the meaning *or*, Is. 43. 9; 44. 7; Lev. 22. 13.

גַּם *also* expresses interchangeable ideas, גַּם שְׁנֵיהֶם *uterque*, § 267; or is *even*, which more rarely the simple וְ also expresses. — אַף or וְאַף is simply stronger than וְ.

3. CAUSAL SENTENCES, REASON AND CONCLUSION; ADVERSATIVE SENTENCES.

The stronger *ánd*, § 342, alone sometimes serves to estab- § 353. lish a statement, inasmuch as it may denote *so*, *for*, Ex. 15. 2, 8; Jon. 2. 4; the proper word for this is כִּי, which originally meant *because* only, acc. § 336, but then standing more alone is equal to our *for* also. — כִּי עַל כֵּן, prop. *because on that account*, is much more emphatic, in that the reason is twice indicated, and עַל כֵּן which is elsewhere demonstrative becomes relative in this connexion (comp. אַחֲרֵי כֵן *after so*—, i. e., after that, 2 Sam. 24, 10), and, therefore, nearly = Lat. *quandoquidem*, *since indeed.*

In *conclusions* וְעַתָּה *and now*, i. e., since that is so . . ., is used; further עַל כֵּן *upon such grounds*, *therefore;* לָכֵן *therefore* (prop. *with such*, and thence in another connexion *for all that*, *nevertheless*, Jer. 5, 2).

The sense of an *antithesis* often lies only in the context § 354. and the position of the words, whether the weak וְ *and* precedes, § 340, or whether it is omitted, which makes the anti-

thesis still stronger, Job. 6. 14 sq.; ψ. 46. 4.; 119. 51, 61; the stronger, *and*, § 342, and the still more emphatic אַף, ψ. 58, 3, have more weight in reference to an antithesis implied by the meaning. Proper adversative particles are וְאוּלָם rarely merely אוּלָם *on the contrary*, אָכֵן and אֲבָל (like Lat. *vero*) *but.* — For an antithesis immediately after a negative (Germ. *sondern*) כִּי, § 330, is used, stronger כִּי אִם, § 356. — For asseveration against possible objections is used גַּם or וְגַם *yet, nevertheless*, also יַחַד *though*, and very strongly וְאַף גַּם זֹאת *and yet nevertheless*, Lev. 26. 44, or וּבַדָּבָר הַזֶּה *and with this thing*, i. e., notwithstanding this, Deut. 1. 32. — Restrictive: אַךְ and רַק *only, still*, אֶפֶס, § 322, and similar words; רַק אִם *dummodo*, Deut. 15. 5; עַל *although*, Job 16. 17.

The exclamation אַף כִּי denotes in a simple sentence, affirmatively, *and that* . . . .? i. e., really? or interrogatively, Gen. 3. 1; but adds the main point with increasing certainty, in merely an exclamatory form, in reference to a foregoing sentence, and, therefore, expresses after a negative sentence *how much less*, after an affirmative *how much more*. Similarly כִּי or וְכִי after a negative sentence *and that!* i. e., how much less.

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§ 355. C. TO THE CORRELATIVE SENTENCES,

i. e., double sentences of which the first points necessarily to the second, belong

I. the *conditional sentences*, whether the apodosis is distinctly supplied or not. The primary conditional particle is

1. אִם (rarely הֵן) *if*, אִם לֹא *if not;* it presupposes the certainty of the condition even of things that have not at the time actually come into existence, and, therefore, is construed, like the Vav of sequence, with the perf. as the perf. of the future (*futurum exactum*), which perf., however, soon changes into the proper simple tense, acc. § 350. 1; and stands as a particle of time in sentences which proceed from the imperf. as the simple tense (where it = *as soon as*), Num. 21. 9;

Amos 7. 2; the apodosis to the condition may then follow in the perf. also on account of the correlation, 1 Sam. 2. 16: which perfects must be carefully distinguished from those that denote in conditional sentences the actual past. The part. with אִם denotes the near future, Jud. 9. 15; the imperfect, on the contrary, a merely supposed or scarcely possible condition, אִם יִהְיֶה *if — were*, Is. 10. 22; ψ. 50. 12, when otherwise it stands merely on account of a disturbing word, § 345, instead of the perf. of the future, Num. 35. 20 sq, In like manner כֹּל אֲשֶׁר *quicunque* is sometimes construed.

The *perfect* of conditional sentences is, therefore, a form equally as dependent merely on this special connexion as that with the Vav of sequence, § 342. Yet it must be observed, that in Hebrew it has already fallen very much into disuse, and the simple tense-form — i. e., the imperf., is used instead.

In the frequent sentences of swearing, the sentence in which the speaker invokes punishment upon himself is almost always omitted, as being of itself understood: אִם אֶעֶזְבֵךְ *if I forsake thee* (may I perish)! and hence אִם in such abrupt sentences denotes merely strong negation, אִם לֹא strong affirmation; sometimes even הַאִם = הֲלֹא, § 324. — Since כִּי אִם after negative sentences may mean *but if*, i. e., except if, it has gradually become only a stronger expression for *only*, *much rather*, as in the same way בִּלְתִּי with the perf. Is. 10. 4; thus it corresponds to the Greek ἀλλ' ἤ. §356.

2. A condition, however, may be more briefly indicated in many ways without a conditional particle. When sentences stand in close conjunction, it is often sufficient to present a new supposition as a condition by means of Vav or אוֹ (§ 352) of sequence, and generally of the perf., in which case the omission of the copula often indicates the apodosis more clearly: *ánd awakest thou*, *she* (*wisdom*) *will lead thee safely*, Prov. 6. 22. In other ways also an unusual and emphatic juxta-position of two sentences completes the meaning, e. g., *if thousands fall at thy side — to thee it* (the destruction) *will not extend*, ψ. 91. 7); *seen it has he and hides himself*, i. e., having seen it, Prov. 22. 3; *I call to thee — thou deliveredst me*, i. e., as soon as I called thou deliveredst me, ψ. 30. 9—12; *let him call me — then I will hear him*, acc. § 347, ψ. 91. 15. §357.

3. Since, acc. § 134, there is no firm distinction made in the two main divisions of the verb, the perf. and the im- §358.

perf., between possibility and reality, to supply this want a second conditional particle has been formed לוֹ (also אִם לֻא Ez. 3. 6, negative לוּלֵא or לוּלֵי), which lays down the condition notwithstanding the distinct feeling that the conditioned fact is at the time impossible: which distinction appears distinctly

1) in facts of the present, where the perf. may be used, as with אִם, § 355, but often a sentence of circumstance or state is found: לוּ חָכְמוּ יָבִינוּ *if they were wise* (which they are not) *they would perceive this*, לוּ עַמִּי שֹׁמֵעַ *if my people* now and constantly *heard* (which it does not); abruptly: לוּ יִשְׂטְמֵנוּ *if he hated us!* (what should we do?) Gen. 50. 15; likewise and still more

2) in reference to the past: לוּ הָיָה *if it had come to pass* (which it has not), where in the apodosis כִּי אָז or כִּי עַתָּה *surely then* often stands before the perf. And where such a protasis is not supplied, אָז or עַתָּה before the perf. can indicate, after an otherwise evident antithesis, what *would then have come to pass*, Ex. 9. 15.

§ 359. II. *Correlative sentences* or, with a less extensive reference, correlative words: —

1. To present different things as equal, as in one respect *nevertheless coinciding* and consorting, by גַּם—גַּם *also — also*, i. e., as well — as, both — and, not only — but also; the second time the stronger וְגַם may stand, Ex. 10. 25 sq.; Gen. 24. 25; אַף—אַף, Is. 46. 21, and וְ—וְ, 38. 15; ψ. 76. 7; Num. 16. 17, are more rarely used for this purpose.

§ 360. 2. To present things that are different in juxta-position, as in some respect *assimilating to each other:* here the language manages to express the correlation by the simple repetition of the comparative כְּ *as:* כַּצַּדִּיק כָּרָשָׁע *as the righteous so the sinner;* if the second member should be expressed more strongly, e. g., if the comparative particle stands before a complete sentence, in that case כֵּן *so* is used; also if the first comparison extends to a whole sentence, כַּאֲשֶׁר must be employed, acc. § 336 (very rarely merely אֲשֶׁר, Jer. 32. 22, or כִּי Is. 62. 5). If the comparison is in reference to time, כֵּן is our *as soon as*, ψ. 48. 9; or in reference to degree, *the more — the more*, Hos. 4. 7; the combination כְּעַל—כְּעַל *according to—so*, Is. 59. 18; 63. 7.

Often also the repetition, or the sharp contrast of the same word is enough to give the idea of correlation: זֶה — וָזֶה *this — this*, this — that; הֵנָּה וָהֵנָּה *hither and thither;* אֶחָד — לְאֶחָד *one to the other,* אִישׁ — לְאִישׁ *each to the other,* גּוֹי לְגוֹי *nation to nation,* i. e., one nation to another.

3. To present different *possible* suppositions as equal to each other, אִם — וְאִם (*if* one desires this, *and if* one desires that), Lat. *sive — sive*, is used: אִם טוֹב וְאִם רָע *sive bonum sive malum;* the second time אִם alone, or merely וְ, may be used; for a second disjunctive question הֲ may be repeated, Num. 13. 18, yet אִם is oftener used instead, § 324. 2. § 361.

On the contrary, the stronger אוֹ, § 352, is rather the corrective or suppletive *or*, but otherwise may be used in much the same way: אוֹ רָאָה אוֹ יָדָע *or whether he has seen it or knows it*, Lev. 5. 1. Here also, as § 359, וְ — וְ may be more briefly used, but with the perf., like אִם, Prov. 29. 9. Many possible cases may be put also by the repetition of יֵשׁ אֲשֶׁר *is it that* or *was it that*, i. e., if even at times thus — or thus, Num. 9. 20 sq.

III. *Sentences that cancel each other* (μὲν — δέ, *true — yet*) have rarely in Hebrew any external mark even in the protasis: still they can be formed, the first member putting a case by means of the challenging *that!* which the apodosis, also without an adversative particle, forthwith abrogates, lat. *ut faciat — tamen, should he — nevertheless* — ψ. 49. 19. sq.; 21. 12; Hos. 13. 15; Deut. 18. 26; Jer. 4. 30; 50. 11; 51. 53; likewise אֲשֶׁר *that . . . !* Ecc. 6. 3; 8. 12; similarly גַּם *if also* — גַּם כִּי *although.* Josh. 22. 7, or גַּם אִם *etiamsi* Ecc. 8. 17; the mere *if* in the protasis may be used as an expedient to express this, Ecc. 6. 3*a*. — Elsewhere a protasis of this kind is shown by the position of the words merely in the character of an antithesis, acc. § 354, as Is. 49. 4. § 362.

CONCLUSION.

Longer and limited sentences.

This is the construction of the simple or the compound sentence in Hebrew; and the construction of many protases and long series of thoughts is in general sufficiently clear. § 363.

The insertion of other sentences within a sentence, parenthetical sentences, changes in the midst of a sentence, or also in the course of connected sentences, from the construction with which the writer began, occur to a larger extent than has been noticed: still these particulars must be examined in the connexion in which each occurs, and in accordance with the style of each author.

The connexion of sentences is carried on in most cases acc. § 340 sq. by the simple or complex *and:* but when a great picture is to be produced with conciseness and brevity, sentence may press on sentence without any *and,* acc. § 349. 3, as Is. 30. 33.

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